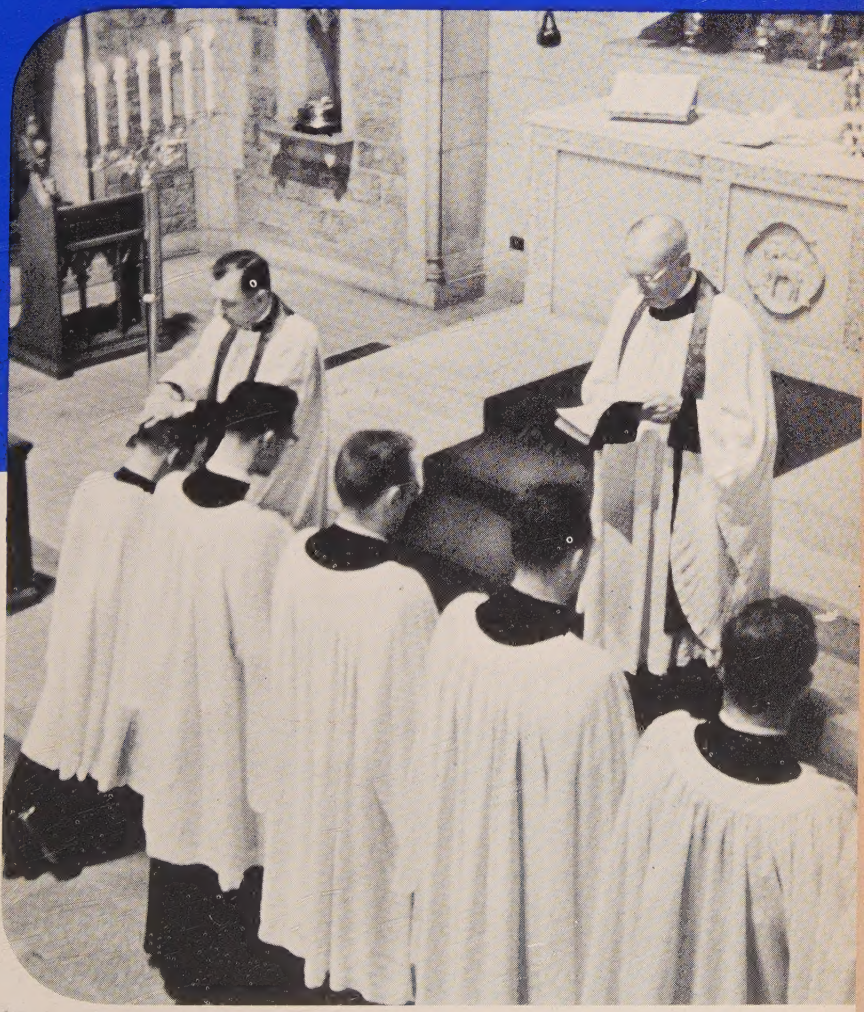
The LUTHERAN



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"Let's Play Well"

CHERYL AND HER LITTLE FRIENDS had asked if they might "borrow" my front porch to play house. They were playing with their dolls.

"Oh, dear," I heard one little girl sigh, "my Audrey has the mumps. She catches everything."

"And my Betty has a broken leg and a bad cold," said the second little girl as she wrapped her doll in a blanket.

Cheryl picked up her doll, patted it lovingly, and said, "Oh, let's play well instead of playing sick."

With the flexibility of childhood, the dolls immediately recovered and the girls' happy voices showed the improvement the change of thought had brought about.

AS I THOUGHT ABOUT Cheryl's suggestion I realized with a shock that "playing sick" was the general pattern followed at most of the gatherings I attended. Not that the poetry group, the sewing circle or the auxiliary members knowingly "played sick"—but a great part of their conversation centered about illness of some type, real or imaginary. We seemed to enjoy sharing our self-pity.

In each group I suggested a month's trial of "playing well"—of substituting thoughts of health and good things whenever we were tempted to complain. We realized that simply avoiding the subject of sickness did not make us well. But talking about pleasant subjects left us rested and refreshed. We profited mentally and physically. Now we never want to go back to "playing sick."

—RAE CROSS

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE. Dr. Charles M. Cooper, president, officiates at act of ordination during Pennsylvania Ministerium convention. Service was held at St. John's Church, Allentown. At right is Dr. Claude Schick, synod secretary. Fifteen candidates were ordained at the service.

THE CHURCH IN THE NEWS

Red China frees two priests

Two of the thirteen U.S. civilians held by Communist China have been released from prison, the Peiping radio announced on June 15. They were expected to reach Hong Kong within a week after their release. Both are Roman Catholic priests —the Rev. John William Clifford and the Rev. Thomas L. Phillips. They were arrested in Shanghai three years ago and were convicted in a public trial of "espionage" and counter-revolutionary activities.

Eleven U.S. civilians are still held by the Reds. Most of these are Christian missionaries, including Lutheran Pastor Paul Mackensen, ULCA missionary, who has been held since 1950. Recent reports stated that Pastor Mackensen had been moved from Tsingtao to Shanghai.

Russians complete visit

The ten-day U.S. visit of eight Christian leaders from the Soviet Union continued to be eventful right up to the minute they finally boarded their plane in the early hours of June 14. A telephoned bomb threat delayed their departure for four hours while a 17-man bomb squad from New York's police department conducted a stem-to-stern search of the Dutch airlines plane and of all luggage aboard it. They found no bomb.

The Russians, who had visited the U.S. as guests of the National Council of Churches, returned to their homeland with "the richest, happiest and most varied impressions" of the U.S., according to Metropolitan Nikolai, second-ranking prelate of the Russian Orthodox Church and leader of the delegation. Other churches represented were Lutheran, Baptist and Armenian Orthodox.

CHURCHMEN ISSUE STATEMENT

American churchmen and Russian visitors agreed on a communique at the close of the Russians' recent visit. In part it said:

"We have made progress toward understanding each other through our associations and conversations. There continue to be deep seated and very important disagreements among us; but where we have not reached agreement we are resolved to strive to achieve better understanding, and through better understanding to comprehend more of the truth.

"Knowledge of the truth will help free us from the sin of enmity, to serve one another and to create just peace between men and nations. Faith, freedom and justice are the most essential prerequisites for durable peace. Such peace is possible only when individuals and nations recognize each other's human worth without trespassing on mutual freedom, and when they are in possession of rights and liberties conforming to the Christian conception of human dignity. To uphold the dignity of the human being and to safeguard that dignity it is especially necessary for the churches to achieve mutual understanding within the Christian community."

"We've had differences, but it has meant a great deal that we all kept our sense of humor," said Episcopal Presiding Bishop Henry Knox Sherrill at a farewell dinner for the Russians. NCC President Eugene Carson Blake said the "candor" of the talks had made progress possible, "even on the difficult question of co-operation for peace" (*see box*).

Augustana sets clergy salaries

Pastors should receive a minimum cash salary of $3,600 a year, delegates to the

annual synod of the Augustana Lutheran Church at Moorhead, Minn., this month decided to recommend to congregations. This figure is in addition to housing, utilities, auto expenses and "perquisites."

The church should "begin to equalize pastors' salaries," Dr. Oscar A. Benson, Augustana president, told the delegates. The ideal thing would be to pay each pastor a cash salary of $7,000 to $9,000 and to eliminate housing and auto allowance, Christmas offerings and discounts in stores, Dr. Benson said. That way "a pastor wouldn't have to stand hat in hand and be everlastingly grateful to his parishioners," he added.

Baptized membership in the Augustana Church reached 536,886 in 1955, the convention heard. Delegates adopted a 1958 budget of $3,316,269 and also launched a $2 million campaign for social missions. Funds will be used to strengthen the work of Augustana's Deaconess Institute at Omaha, as well as its 10 hospitals, 12 children's homes and 19 homes for the aged.

Reorganization plan delayed

A plan for organizational changes in the Augustana Church so it will function "more effectively and efficiently" was presented to delegates at Moorhead by the COOS—Commission on Overall Organizational Structure. Action will not be taken until the 1957 or 1958 conventions, but discussion started with a bang.

The proposed plan would lead to centralization of too much authority in the church's top officials, charged Dr. Conrad Bergendoff, Augustana College president. "What it lacks is how to strengthen the local congregations on which the structure rests," he said. The recommendations presented would be more suitable

RUSSIAN CHURCHMEN IN PHILADELPHIA

Lutheran Archbishops Jan Kiivit of Estonia and Gustav Turs of Latvia, Armenian Bishop Saak and Russian Orthodox Metropolitan Nikolai met with newsmen.

for a much larger denomination, he claimed.

Delegates were told that the Augustana Church is no longer dependent on Swedish sources for liturgical guidance and direction. Fewer congregations are using the Swedish language in services. However, the convention voted to permit establishment of foreign-language congregations to provide for Baltic refugees and Spanish-speaking people. Such congregations must "develop an English-speaking program at the earliest possible moment," the convention ruled. Sixteen new missions were received into Augustana in 1955, it was reported.

Churches to vote on merger

For eight years representatives of the American, Evangelical and United Evangelical Lutheran churches have been laying the groundwork for merger. In 1952 the three church bodies adopted a "United Testimony" to signify their agreement on basic doctrine. Two years ago a proposed timetable for the merger was adopted. Two other church bodies—Augustana and Lutheran Free—participated in the early merger discussions but have since withdrawn.

A "point of no return" may be reached by two of the three negotiating bodies at annual conventions this week. The UELC is meeting at Cedar Falls, Iowa, June 19-24 and the ELC at Minneapolis June 20-26. The ALC convention will be held at Blue Island, Illinois, Oct. 4-11. At each convention delegates face the climactic question, "Shall we unite?" By previous resolution, all three agreed "that a definite vote on merger shall be taken at the conventions of 1956 in the form of a separate ballot." Approval by a two-thirds vote will commit the churches to unite with "any or all of the conferring churches . . . who approve the Articles of Union and the Constitution and By-laws . . . and who commit themselves to this union."

Opposition is vocal

Editors of church papers in all three bodies were last week urging members with strong feelings for or against the merger to "speak now or forever hold their peace." ELC groups had raised vigorous objections to the merged church's proposed membership in the World Council of Churches. The ELC does not at present belong either to World Council or National Council. Despite this tide of criticism, Editor O. G. Malmin of the *Lutheran Herald* thought that the result would be "to alter certain matters in the basic documents rather than to question the union itself." He felt "the tide toward union continues to run high."

Graver questions were raised by Editor Edward W. Schramm in the ALC *Lutheran Standard.* The entire question of union should be considered carefully before the final commitment is made, he urged. ALC groups had raised objections to the plan proposed in the new church for support of educational institutions. ALC colleges are debt-free, while a recent building program has saddled the ELC schools with more than $10 million in mortgages. Lack of a social missions program and reservations toward ecumenical contacts in the proposed new church also troubled ALC members. ALC is a member of the World Council.

Free Church ponders future

Augustana after its withdrawal from the merger negotiations because they were limited to only a few Lutheran bodies joined with the United Lutheran Church to issue an open invitation to all American Lutherans to meet to discuss union. Such a meeting is scheduled late this year, with

FLOAT IN BROOKLYN SUNDAY SCHOOL PARADE

Spelling wasn't perfect but weather was as 120,000 children from 450 Sunday schools marched in 127th annual event marking anniversary of Brooklyn Sunday School Union.

Suomi Synod and American Evangelical Lutheran Church likely to participate along with the two inviting groups.

Before the Lutheran Free Church accepts an invitation to discuss other mergers, it ought to clear up its relationship to the pending three-way merger, delegates to the LFC annual conference at Minneapolis last week were told by Dr. T. O. Burntvedt, president. The conference had approved the merger, but in a required referendum to all congregations it had failed to win the needed majority. LFC negotiators thereupon reluctantly withdrew from the merger commission.

Delegates followed the president's lead, voted that they did not "deem it wise at this time to accept" the Augustana-ULCA invitation. By a 206-67 vote delegates also decided to reconsider in 1957 the possibility of re-entering the ALC-ELC-UELC merger. Meanwhile, changes were proposed in by-laws to make only two-thirds approval necessary in a referendum to congregations instead of the present three-fourths. Nearly two-thirds of the congregations had approved merger in last year's referendum.

Unity prospects bright in Canada

Union of all major Lutheran bodies is much more likely in Canada than in the U.S., the ULCA Canada Synod was told at its recent convention. The Rev. Karl J. Knauff, chairman of the synod's executive committee, said "a feeling of optimism" had prevailed at a recent conference between delegates representing the Canadian branches of the ALC, ELC, UELC, ULCA and Lutheran Free Church. Only major Lutheran group in Canada to hold aloof from the informal talks was the Missouri Synod, which has about 75,000 Canadian members. Augustana churches had participated in earlier

discussions held on the subject of union.

A union would bring into being a 125,000-member Canadian Lutheran Church, Mr. Knauff said. The ULCA has three synods in Canada—Nova Scotia, Canada and Western Canada. Many Icelandic Synod congregations are also located in western Canada.

Europeans approve intercommunion

Pastors of the Danish Lutheran (State) Church were told early this month by the Ministry of Church Affairs that members of the Church of England (Episcopal) and Church of Scotland (Presbyterian) may be admitted to Holy Communion in Denmark's Lutheran churches. Final authority in each individual case rests with the pastors.

The Danish ruling, based on a royal decree, followed high-level diplomatic negotiations. Danish Lutherans will similarly be admitted to communion in the churches of England and Scotland.

In Holland, full communion and pulpit fellowship with the Netherlands Reformed Church was approved by the synod of the Evangelical Lutheran Church of the Netherlands at its annual meeting this month. In February the General Synod of the Reformed Church had taken similar action.

The agreement followed a study by a joint commission of theologians on differences in the doctrine of the Holy Communion between the two churches. Both groups said that intercommunion in no way implied a future merger.

TV networks called unfair

Religious radio and television programs ought to be considered a public service and given free air time by the networks, the National Council of Churches General Board said at its Toledo meeting early this month. "Diverse religious positions have a right to be heard," the board agreed, but networks and stations do not adequately discharge their responsibility by selling the choice time spots allotted for religious programs and pushing others off into hours when there are fewer listeners.

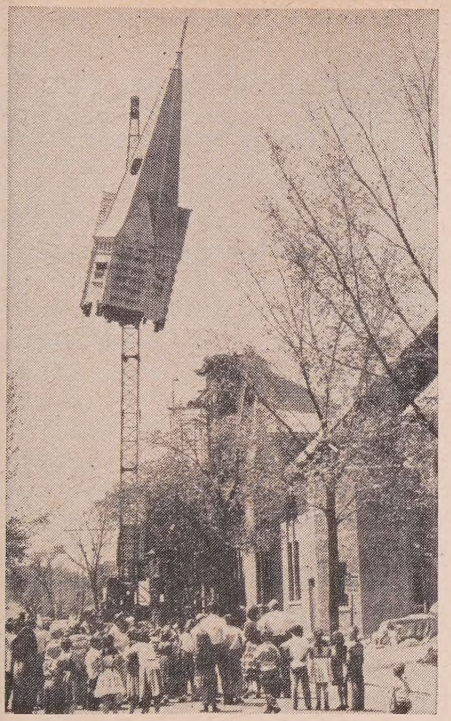
Similar sentiments were voiced before the Senate Interstate and Foreign Commerce Committee which is conducting hearings on a possible TV "monopoly" by the National and Columbia networks. Dr. Everett C. Parker, radio and TV director for the Congregational Christian Church, told the committee that networks expect religious groups to pay their own way "just like soap manufacturers."

NBC gives less than one per cent of its network time to be divided among Protestants, Roman Catholics and Jews. As a result, "during 24 weeks of the year, not a single minute on the NBC network is devoted to Protestant Christianity," Dr. Parker said. The American Broadcasting network devotes no free time at all to religious telecasts, Dr. Parker continued, but the Columbia Broadcasting System does grant free "public service" time to religion. To add insult to injury, Dr. Parker claimed networks use "employees unschooled in theology" to censor church programs with veto power—"and they do not hesitate to use it."

CPC wants to live

Since the organization of the United Lutheran Church, publication and distribution of THE LUTHERAN has been in the hands of the Board of Publication. Decisions on editorial policy and nomination of the editor are made by the Church Papers Committee, an elective agency whose nine members are chosen by ballot at ULCA conventions.

Two years ago the Commission on Organizational Structure recommended to



STEEPLE COMES DOWN TO EARTH

Giant crane removes weakened wooden steeple from Jerusalem Lutheran Church in Milwaukee. Brick steeple will replace it.

the Toronto convention that the CPC be abolished, its functions turned over to the Board of Publication. The matter was referred to the ULCA Executive Board. Recently the Executive Board decided to recommend to the 1956 convention that the Board of Publication continue to publish and promote THE LUTHERAN, but that the functions of the CPC be taken over by a consulting committee to be responsible to the Executive Board.

Meeting at Springfield, Ohio, in mid-June, the CPC decided that it wanted to live. It will come to the ULCA convention with a recommendation of its own—that the present set-up be continued. "The importance of this committee's functions are becoming evident," said Dr. Edward T. Horn, CPC chairman.

Spiritual healing seen needed

Almost all physical illness has some psychosomatic aspects and is due at least in part to the mental and spiritual outlook of the patient, a panel of physicians told a medical meeting at Chicago this month.

Spiritual power is needed "in preventing illness and effecting cures," Southern Presbyterians agreed in adopting a report of the Committee on Christianity and Health at their recent assembly. The report warned against the kind of faith healing that seeks "to manipulate God and bring him to do our will."

In Boston, the Board of Directors of the Christian Science Church issued a special statement saying that churches are "reaching out for spiritual healing because materia medica is more and more tracing physical effects to mental causes." This is what Christian Science has been saying all along, the statement continued.

Wischmann replaces Niemoeller

Dr. Adolf Wischmann, superintendent of the Osnabrueck district of the Hannover Lutheran Church, was named early this month to head the foreign office of the Evangelical Church in Germany. He succeeds Dr. Martin Niemoeller, whose policies had drawn fire from Lutheran leaders who claimed their church's interests were not properly cared for. The foreign office conducts relations with German-language churches outside of Germany.

Dr. Niemoeller resigned from the EKID Council last November after the criticism of his office. He said he had not willingly left the foreign post but was "removed by the council." He praised the selection of Dr. Wischmann for the position, however.

WASHINGTON

By ROBERT VAN DEUSEN

SOVIET CHURCHMEN

WASHINGTON TOOK the visit of eight church leaders from the USSR in its stride. No hostile demonstrations took place such as those which occurred in New York and Toledo. A news account of the arrival and activities of the Soviet visitors appeared on page 14 of the *Sunday Star*.

The man on the street in Washington is inured to bizarre and exotic foreign visitors. But the appearance of the Soviet group aroused interest and comment when they appeared in public. The flowing beards and black robes of the Russian prelates, the high white headdress of Metropolitan Nicolai and the pointed black cowl of the Armenian bishop, the voluble conversation in Russian and the hurried translation of the interpreters, excited the curiosity of bystanders.

The role of host played by the National Council of Churches was shared by the Washington Federation of Churches. A group of local clergy and their wives and selected lay leaders attended a reception to welcome the Soviet churchmen. Responses were made by representatives of the four denominations comprising the delegation: Russian Orthodox, Armenian, Baptist, Lutheran (from Estonia and Latvia). They expressed the hope that the bonds of Christian friendship may be strengthened.

The Russian embassy rolled out the red carpet. Ambassador Georgi Zaroubin met the delegation at the train with a fleet of limousines, but transportation to the College of Preachers at the Washington Cathedral had already been provided. The next day the visitors were entertained at dinner at the embassy.

Impressions

A WEEK-END IN Washington offered a brief but varied glimpse of life in the American capital. The visitors were guided through the Supreme Court building, the Capitol, the historic monuments, and Washington's estate at Mt. Vernon. At the Lincoln Memorial, a Russian translation of the Gettysburg Address, painstakingly prepared by the American interpreters, was read to the churchmen. They seemed impressed by its simplicity and meaning.

On Sunday the visitors worshiped in Washington churches but did not take part in conducting the services. That evening they had front seats at a concert in the National Gallery of Art and heard a choir from the Lutheran Church of the Reformation sing a new cantata, "The Union," featuring the rousing folk songs of Civil War vintage.

IT WAS DIFFICULT to tell what impressions the churchmen received during their visit. They praised the beauty of the city, its architecture and its monuments. They noted the large attendance at church services. They expressed appreciation of the warmth of their welcome. They could not have helped noting also the freedom of movement and expression which are typical of America.

Those who had a chance to talk with the Soviet visitors got the impression of an eagerness for friendship. They could not escape the feeling that these men are in mental and spiritual bondage to the political concepts of their homeland, but that they are hungry for Christian fellowship.

Where Children Learn To Love

The new-style children's home is a place to prepare for real family life

..... By K. G. LIND

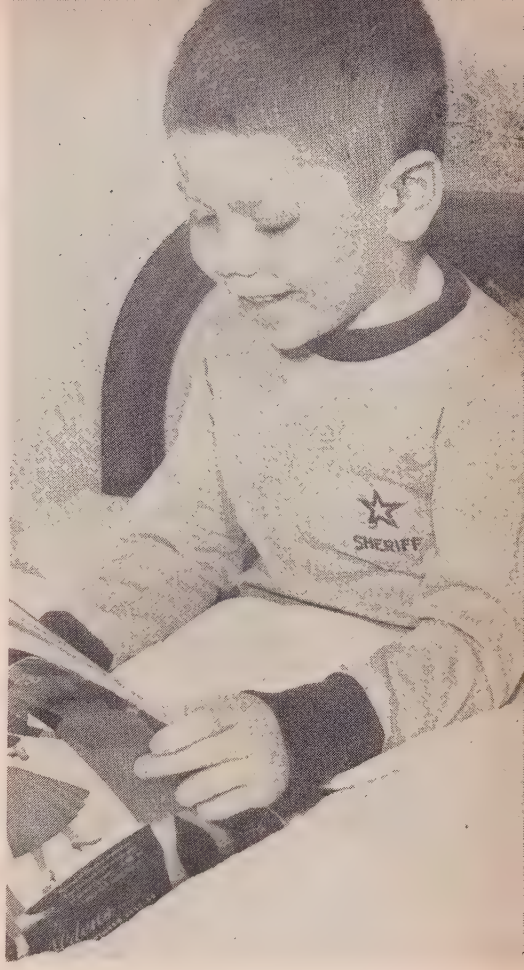
To THINK of a children's home as a shelter for the homeless is to ignore the great changes that have come in this sort of institution. A good example is the Oesterlen Home in Springfield, Ohio.

There are thirty-two children living in this home. But in one year forty-nine others have left to begin life with families which have provided them with foster homes. Three have gone to specialized institutions.

At Oesterlen the child-care program has broadened. That does not mean there are more children in the home. There are fewer, and the resident staff is smaller. But there is an increase in the number of social workers and of the office staff.

Children coming into the home are not regarded as residents who will stay there until high school graduation moves them into earning capacities. By the newer procedures, children, after coming to Oesterlen, are cared for, encouraged or restrained (as need be), listened to, loved, and prepared to become acceptable in private homes of Christian citizens. Oesterlen, then, in part, changes in character from an institution to a development center.

Dr. Lind is a Wittenberg College professor.



Even the measles can't hold back this sheriff — Karl Youngerman.

MANY OF THE children entering here have never known the security of a stable family. For instance, a woman deserted by her husband and mentally ill, tries living in two rooms over a downtown restaurant-tavern. Because she has seen many rats there, she says she encourages her children, eight, seven, and five, to roam the streets to midnight.

After Oesterlen took hold of the situation, the mother went to an institution. The children were placed on a good-food,

The best way to learn is by doing. Richard Jones (left) gets advice from senior boys' housefather Tom Laser in the dairy barn on the grounds.

good-rest program. Eventually each will live in a private home.

IN THIS FASHION is Oesterlen newly serving its Christian purpose. It makes no attempt to replace a stable home with an institution. The goal is membership in a good private family.

The child is taken from the climate of indifference, even of hate, and transplanted to a shelter providing good nutrition and guidance and helpful daily care. Then, when strengthened and regarded as ready for membership in a family, the child is encouraged to take that important step. He may be in Oesterlen six months or six years. He will always remember the kind welcome and the sincere farewell.

Not many full orphans are coming to Oesterlen at the present time. Social security and other programs are making it possible for families to be kept together.

FOR OESTERLEN to serve in its new role, much program adjustment has been made. Responsible for getting Oesterlen children into families is the Rev. Carl E. Thomas, a graduate of Wittenberg College and Hamma Divinity School. He is chaplain of Oesterlen, social worker, and assistant pastor of Fifth Lutheran Church, which is the church of the Oesterlen children. As chief case worker, he must know the child and the home into which the child may go. This involves much study and investigation. All foster homes are licensed.

To prepare children for their future family life, a part of the program at Oesterlen is to provide each child with periodic vacations from Oesterlen. Oesterlen asks families to make room for just one more child. For two weeks the child becomes a part of small-family routine and receives a glimpse of Christian family living. Sometimes (and he doesn't know it, at all) he is doing a trial visit. Sometimes a family so visited will make arrangements to keep that visitor. On Easter in 1956, for instance, Oesterlen was empty. All children were visiting,

Brenda Murphy, with her toy panda, meets her foster mother, learns about her new home.

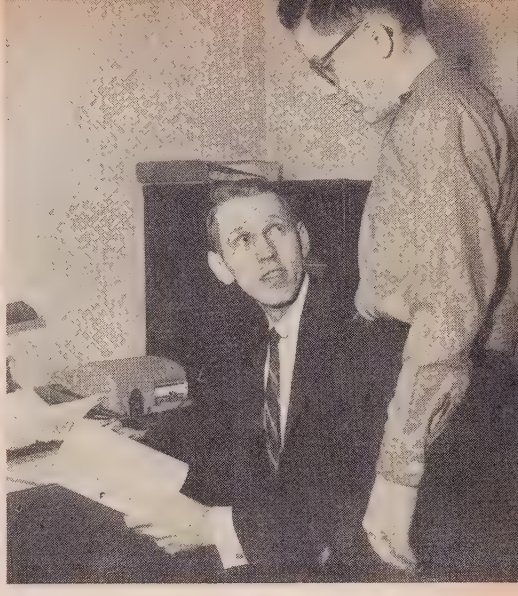
nd all staff members were taking a reather.

"THE CHANGE from Oesterlen to a private home is almost in the realm of adventure," says Pastor Thomas, who reports that young Americans adapt themselves quickly to change. "Few are returnees. Seldom does a child wish to return to Oesterlen, all of which is nothing more than the result of the child's own quick realization that a private home has advantages over an institution, no matter how beautifully furnished or well-kept."

Superintendent of this home and property (administration building, boys' cottage, superintendent's home, dairy barn, poultry houses, all on 130 acres) is Robert J. Lynn. He reports that "the success of our foster home placements with the corresponding decline in the numbers of those living in Oesterlen permits more specialized attention for children who are seriously maladjusted. An increasing number of children coming to us are in need of it."

Founded in 1903, supported by five synods of the United Lutheran Church (Ohio, Indiana, Michigan, Kentucky-Tennessee, West Virginia) to the amount of $46,069 a year, Oesterlen has annual expenses of about double that figure ($96,658). Sale of farm products, gifts, endowment, and receipts from care of specific children totaled $47,816 in 1955.

It costs $1,000 to $1,200 a year to care for each child. Dental bills for some children run as high as



A college catalog requires serious study. Bob Eversole (standing) gets help from the Rev. Carl Thomas, chaplain and chief case worker.

$100. One boy came to Oesterlen with 31 cavities.

WITH CAREFUL MANEUVERING, Oesterlen's income fairly well balances expenses. Obviously, the whole project of child care would have collapsed decades ago were it not for sustained interest of Lutherans and friends everywhere. That interest expresses itself in church support, in be-

Three Oesterlen boys on a shopping expedition. Superintendent Robert Lynn helps them in making their careful choice.

quests, in gifts of canned goods, farm produce, furniture.

Superintendent Lynn points to an increase in individual gifts of money, food, and clothing. Old, out-of-date furniture is gradually being replaced by new. All properties are constantly watched for need of paint and repair.

If Oesterlen can condition children in increasing numbers for participation in American family life and for sound citizenship, then Oesterlen becomes newly important. With the new type of program, it differs greatly from the old-fashioned institutional orphanage. A new era in child care has begun.

A new life begins for Mary Kay Cornell as she is greeted on her arrival at Oesterlen Home by Mrs. Roach, wife of the superintendent.

Something Was Wrong

Usually the baby ate her breakfast well, but today she wanted to play. When I attempted to feed her, she wanted to play peek-a-boo behind her bib. She clapped her hands and upset the spoon. Then she wrinkled her nose and batted her eyelashes in a way that usually made me laugh.

But I was not in the mood for play. There were many things to be done before the start of our vacation trip. I was tense, a bit apprehensive, too, since this would be our first long trip with the baby. And now, before we even started, she was being unco-operative.

She squirmed in the highchair and played with her milk. She held food in her mouth for a long time before swallowing. Then she sneezed, spraying cereal all over me.

"Lord, give me patience!" I exploded, getting up for some cleaning tissues. The baby seemed to settle down while I mopped up the food. She finished her meal without further fuss, and I relaxed in an easy chair for a few minutes to check my list of things to be done.

Suddenly I knew what was wrong. In the haste to get ready for the trip, I had omitted morning prayers. There would have been no room for tension after a talk with God. If I had been calm, the baby would have been more co-operative.

"Next time I'll know," I thought. "I'll remember to put 'first things first' on my list!"

—Ernestine Daum

Caught in the undertow of World War II are millions of refugees who still have no chance to begin new lives. Here's the story of one small family in a German refugee camp

"We're Having It Good Now"

In a refugee camp near Frankfurt in West Germany I met people who had come back to freedom after ten years of slavery. On a collective farm in southern Siberia—a *kolkhoz*—the family had for ten years lived and reared children in a turf-covered dugout.

For ten years they had watched others die of starvation and exhaustion and prayed their own strength would not run out. The food rations were always small and yet food is the only remuneration a Soviet *kolkhoz* slave receives. Part of it had to be saved to barter for clothing.

Caught in Poland at the end of World War II the family was deported to Kazachstan in 1946 because they were Germans. I was told they had been released according to the recent Moscow-Bonn agreement about freeing German prisoners in the Soviet Union and wondered what human beings would look like after ten years of suffering.

For a long time I will be haunted by the appearance of at least one member in the family group, a young woman. This memory will continue to make me ashamed whenever I start to complain about small inconveniences.

The family, or rather its remnants, consists of a mother in her forties, her two teen-age sons and a hardly grown-up daughter who has two babies of her own. There are no adult men.

The mother was born of German parents in Latvia where she grew up, married, and had her first children. In 1939, when Hitler called all Baltic Germans

By ALEX LIEPA
Staff writer, National Lutheran Council

home to the "Fatherland," this family joined thousands of others and was soon settled in what the Nazis called Wartegau, a part of conquered Poland which was to be "Germanized" according to Hitler's plans.

The men were soon drafted. The women and the children remained. At the end of World War II thousands were surprized and caught by the Russians who overran the Wartegau.

According to the mother, there was great cheer among those of German ancestry in the area when, after a year of difficulty, the Communist authorities agreed to send all settlers back to the communities they had come from. Thousands gladly boarded the trains that were supposed to take them to Latvia, although it was under Communist rule.

However the optimism was short-lived. The trains did not go north. They went east and southeast and kept rolling for a full month, from June to July 1946. When they finally stopped, the women and the children were in Kazachstan, a semi-arid highland wilderness area, and their first task was to dig holes in the ground and cover the holes with turf roofs to make "homes" for themselves on the Soviet *kolkhoz*.

AFTER THAT FOLLOWED ten years of hard work cultivating the near-desert with the most primitive means. Only those who worked received food rations, and so children were obliged to work as soon as they reached the age of ten, herding cattle, tending swine or doing odd chores around the *kolkhoz* center.

There were also German men in the area, although not many, and their number declined from year to year, according to the woman whom I must call Mrs. X. She said the men died because they worked hard and tried to protect women and children, thus frequently exposing themselves to exhaustion or starvation.

Technically, Mrs. X admitted, there was little difference between the status of the German slaves and the Russian and Kosak *kolkhoz* workers, most of whom were also deportees from their real homelands.

Leaders and workers were supposed to receive the same rations, and generally did, but before rations were distributed the *kolkhoz* had to deliver its produce to the state or, as they say in the Soviet Union, "fulfill the plan," which meant that in lean years there was not enough left for the workers.

It was in the lean years that the Russians and the Kosaks were better off than the German women and the children, since the Germans had nothing to do with horses and, as Mrs. X put it, "You just can't steal much when you have to carry it on your back and there is nothing to steal but grain."

HOWEVER IT IS NOT this mother's face that will haunt me. In fact, I was amazed to find no visible traces of the ten years in her features. She may look a little aged by American standards, but she certainly looks no different from thousands of middle-aged women in lower-income families all over West Germany.

She was dressed decently in clothes given to her by Hilfswerk, the welfare agency of the Evangelical Church in Germany, and the way they were cut made me suspect these were clothes sent by Lutheran World Relief.

"We are having it good now," said Mrs. X, looking at the half-naked but all-dirty children who played in the black slag at our feet, and the sooty barracks, and the sky over us which was hazy with the yellow smoke of a nearby chemical plant.

I had lived in a refugee camp myself

efore I came to America, but this camp n the outskirts of Frankfurt, with some wenty old and dirty barracks squeezed nto a tiny field between huge factories, was the worst I had yet seen. Yet, Mrs. X looked at the misery and declared, "This is good," and there was not a trace of sarcasm in her statement.

She winced a little because her right leg bothered her. It had suffered frost bite in Kazachstan, and the pains came whenever the evening begins to get chilly. Otherwise she seemed content, and it was not her face that will haunt me.

NEITHER WILL I be haunted by the faces of her teen-age sons, which were just plainly dull and almost expressionless. I know they have hard times ahead of themselves, having had no education to speak of, being unable to read even the signs in the camp. Physically they are years behind in development, compared with boys of the same age who have been properly nourished. However, you see too much of that among refugees to be haunted by a dull face.

The one person or, rather, the one shadow of a human being I will not easily forget was the younger mother in the group, the daughter of Mrs. X, who left the father of her two babies in Kazachstan to save herself and her children.

It is doubtful whether a photograph, had I been permitted to take one, would have captured the young woman's expression. Despite her weather-bitten face, unkempt hair, and the work-hardened, red hands that appeared much too large, she carried herself with a certain natural grace. She had very large blue eyes.

It was just that you don't expect to meet eyes with that kind of expression except behind the bars of a cage in a zoo. Neither do you expect to see gestures of deep-seated fear when you do not watch a captured animal but a human being.

Deported at an age when children understand what happens, this girl worked and starved when other girls elsewhere were playing with their dolls. She can hardly have been much past that age when she was picked up by some man in Kazachstan who could work hard and probably had more bread than others.

She is still a child, after giving birth to two children by that man, and after the hard decision to leave him. She had to leave him because he was not a German and therefore could not get away from the *kolkhoz*.

Now this girl had come to West Germany with her mother hoping that they all would be met by her father, from whom the family last heard in 1944. He was then a soldier of Hitler, and wrote letters to his folks in Hitler's Wartegau.

While Mrs. X told me her story, the younger woman sat next to her, with her one-year-old on her lap and the two-year-old playing in the slag at her feet. She listened supinely and nodded when her mother said they were enjoying the good life in this camp. She nodded again when the older woman described their hope to meet the long-missed family head, then added that they learned he had been dead since the war's end.

It was the end of the story, and I left the camp to go back to Frankfurt and the neon signs over new hotels, new theaters, new bars, and new nightclubs that are such vivid signs of West Germany's miraculous economic recovery.

The Road is Rough in Brazil

Whether you plow through mud in a jeep, or ride the range on horseback, travel is difficult on frontiers of this vast, rapidly developing land

By STEWART W. HERMAN

This is the last of three articles on Brazil by Dr. Herman who returned last month from a visit to scores of Lutheran churches in South America. Dr. Herman is director of the Lutheran World Federation's Committee on Latin America.

LET'S PAY A VISIT to some of Brazil's rural Lutherans, especially in some of the older settlements where children and grandchildren of the first immigrants now live.

More than 300 people were assembled for a special service at Santa Isabel under the mighty arms of a German oak tree—planted 50 years ago. Some had come from distant corners of the large parish in rickety buses or trucks, others by iron-wheeled farm wagon, and not a few had arrived on foot. Literally on foot, for they carried their shoes in their hands during the long muddy trek.

Nearby stood the picturesque little church with a cumbersome black pulpit and light blue pews which had been built in 1860 by the first settlers in these wooded valleys. It is the oldest Lutheran church in the Synod of Santa Catarina and Parana, one of the four synods in today's Brazilian Lutheran Church.

In the graveyard the tombstones are marked with German names and inscriptions. Today Portuguese inscriptions are occasionally to be seen on the memorials and sometimes—as in Roman Catholic cemeteries—wire wreaths bound with gaudy paper blossoms are hung on the simple wooden crosses which frequently mark these country graves. As a result of two world wars, during which use of the German language was forbidden

Lutherans on Brazilian farms live as their grandfathers did, and will be slow in measuring up to the church's twentieth-century opportunities

(even on tombstones!), the youth are growing up with a new mother tongue—a tongue which most of the pastors cannot speak with ease.

GERMAN SETTLERS who arrived here about 100 years ago were under the protection of the Brazilian emperor. They pushed their way up the narrow river valleys and staked out claims. They cleared the land of the primeval forest and built flimsy wooden shacks for themselves, while defending their homes and families from hostile Indians, reptiles, and jungle cats.

It was a tough life, not conducive to the development of cultural patterns of "gracious living." Fifteen years went by before the first Evangelical pastor reached them, but immediately the little group around Santa Isabel set about building themselves the small church which now, slightly enlarged, stands peacefully in the green meadows near a murmuring brook.

In the first decades there was lively activity in the young colony. For a while the "Confirmands' School" at Santa Isabel was the only educational center for the whole region. Here the children spent several months learning their ABCs along with the essentials of their faith.

But industrial enterprise passed these valleys by. New immigrants pushed on to other colonies. Today, despite its somewhat better roads and houses, these farmers have not progressed far from the way of life their grandfathers knew. Valley floors are given over to grazing. The steep hillsides grow corn, manioca, and other crops. All cultivating is done by hand with a hoe, because even a plough is regarded as useless and tractors are unthinkable.

THESE ARE old-fashioned farmfolk who go to bed with the chickens. It is still the

era of the covered wagon, the covered bridge, home-baked bread, and outdoor plumbing. Lightning by night is poor and reading is hard work. A whole generation is caught between the wartime suppression of good German schools and a stubborn resistance to the clumsy and often painful processes of "Brazilianization." Many young people cannot read or write.

Like most rural people of German origin, these Lutherans are quiet, clean, conservative, and hospitable. I was told to speak to them in the simplest terms. Recent world events have passed them completely by. Although bitterly mindful of hysterical—and often unjustified—persecution during the last war, many of them apparently do not know exactly where Germany is. They know even less about countries such as Latvia and Hungary, China or India.

It is therefore no wonder that a representative from the Lutheran World Federation was as strange to them as a visitor from outer space. Never before had the back-country congregations experienced such an event. It was not easy to appeal to them for world-wide Lutheran unity above and beyond national loyalties. After speaking about it in one parish, a robust, bright-eyed old-timer clapped me approvingly on the shoulder, saying, "We Germans must stick together."

CHURCH INTERIOR, LUXEMBURG, BRAZIL

FOR STRONG HISTORICAL reasons, religion, nationality, and language are closely entwined in their thinking. Unfortunately religion has suffered as well as profited from its association with nationalism. Without the help of old loyalties, the churches which now dot all these valleys at intervals of 10 to 20 miles would never have been built. Pastors would never have been sent and supported. On the other hand, the old state-church traditions were maintained. People were "taxed" a pittance per year, and looked to the big church at home to make good the deficits.

It is this underdeveloped sense of Christian stewardship which most strongly distinguishes these older parishes in South America from ours in North America (Let's not feel too superior. Even I can remember when stewardship was a new word in our U.S. Lutheran vocabulary!) Membership is counted by families, not by confirmed or communicant individuals. Each family pays a "contribution" which ranges from three to five dollars

per year. Each parish has a person appointed to round up this money. In a few cases — in the cities — a professional agency is employed to collect church dues on the basis of a 10 per cent commission!

THIS SYSTEM of annual "dues" is not customary in other Brazilian Protestant churches. A Presbyterian, wishing to join a Lutheran congregation, was told that the minimum dues would be 120 *Cruzeiros* (less than $2). "Oh, that's not so much each month," he replied. "Per year," came the answer. "Well," said the stunned man, "I've been giving 300 *Cruzeiros* per month to the church and will continue to do so."

In addition to the annual dues, offerings are taken regularly at all services. That is, there is a box at the door as you leave the service. In view of the fact that pastors frequently have from nine to a dozen or more congregations to supply, the services—and offerings—are often a month or more apart. These collections are frequently devoted to special causes, for example, theological training—but the results are rarely spectacular. The regular offering in one fairly prosperous community comes to about $4 per Sunday from an attendance of approximately 200 persons. From this example and others, it seems evident that the average individual contribution is between 1 and 2 *Cruzeiros* . . . shall we say one red cent?

Some members, it is true, simply do not have cash on hand.

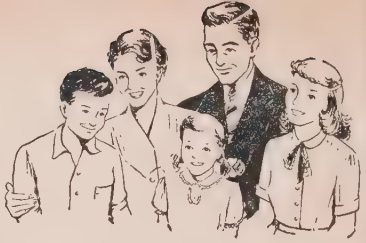
BUT THAT IS not the whole answer. They habitually thought of themselves—and for decades they were encouraged to think of themselves—as a receiving church. Pastors and funds were sent from the mother country. It is this idea which the leaders of the church are now trying to destroy. What a difference it will make when Brazilian Lutherans really begin to think of themselves as belonging to a giving church!

Repeatedly I was told that there was one thing for which money could easily be raised, namely, the erection of a church, or the improvement of the property by the addition of a tower or bells. Nothing else is regarded as so essential, neither parsonage nor pastor's salary.

This follows the pattern of the Lutheran pioneers of North America. First, they planted the visible church—that is, the building itself—in their midst. It took many decades for a sense of common national purpose to evolve and still more decades for the church to broaden its horizons to include the whole world. Lutherans of Brazil's large church are slowly but surely gathering momentum.

NEAR HERE is the Cherokee Indian Reservation. When tourists visit there, they are ashamed to learn that the Cherokees made 237 treaties with the white men and never broke one while each of these treaties in turn was broken by our white ancestors. They want to do something to make amends. But when the same people are told of how many times they have broken faith with God it seems to fall on deaf ears. "Is it nothing to you all ye that pass by? behold and see if there be any sorrow like unto my sorrow . . ."

—WILLIAM E. HALL



TRUTH?

SUSIE SNUGGLED CLOSE to me as I sat in the big chair in the living-room. "Here," I protested, "let me put away my mending if you're going to sit in my lap."

I hoped my surprise didn't show in my voice. It's been quite a while since Susie has come seeking affection as she used to when she was younger. And smaller. She's quite a lapful now!

With my sewing basket safely out of the way, I drew her close. "Had a good day?"

"Oh, sure. But —" her voice trailed off.

I said nothing. Just sat there waiting patiently. Then it came out in a rush. "Is this Donna's house?"

"What makes you ask that, honey? Am I too nice to Donna? Do you feel left out?"

DONNA MATTEO is staying with us while her mother is in a mental hospital. When Dan and I suggested the arrangement, we knew it might be dynamite, but so far our own children have seemed quite happy about their guest. Even Pete has not seemed to resent another girl in the house. And Donna has blossomed in the atmosphere we try to create. So I knew there was more than simple curiosity behind Susie's question.

"Well, today in vacation school, the lesson was about worshiping in homes and when they asked how many people had a time to pray together in their home Donna said she did. And she doesn't! Not in her own house! Either she told a lie or she thinks she lives here!"

"And you don't want her to think that?"

"We-ell," Susie hesitated, looking down at the floor. "We-ell."

"Which means you don't," I laughed, giving her a quick hug.

"She's fun, but this is our house. She can stay here, but not forever like us."

I could remember, looking back to my own childhood, how permanent my home had seemed. Other things might change, but our family would always be together. It had given me a nice safe feeling, which I was glad Susie had now. Her teens would be time enough to have her start thinking about leaving the nest.

"NO," I AGREED, "not forever. You know that the doctors think Donna's mother will be perfectly well after the treatments she's having at the hospital. Donna's own home will be happier then than it has been for a long time, all the while her mother was getting sick. Maybe Donna would rather not think about how it used to be, and when the teacher asks about her home, maybe she thinks about ours."

"But then, it's lies!" She sounded so indignant I had to laugh.

"Maybe it's not the truth today. But I don't think it's lies. Lying means you know something isn't true, and you're trying to fool someone into thinking it is. But sometimes you want something so much you really and truly believe it. That happens to many children—and to grown people, too."

"Now, Mother!" She squirmed loose and looked at me accusingly, her manner exactly like mine at times. "Either things are true or they are lies! Isn't that true? They can't be both."

I knew we were getting over the head of a second grader, but I couldn't let the matter drop there. "I don't suppose you remember what a time we had when you were in kindergarten trying to find out what was really going on in school. You told us the wildest tales! But you weren't really lying. You just didn't know the difference between what really happened and what you only wished had really happened."

"But I was just a little kindergarten baby then!"

"YES, YOU WERE. And I think you have grown out of it beautifully. I can depend now on what you say. But lots of people don't grow out of it so soon, or they slip back into that kind of thinking when they are unhappy."

"But Donna's not unhappy! She loves it here."

"I think she does. But part of that is because we have made her feel at home. We want her to feel like one of us. We know she won't always live here. If she can forget, don't you think we should try to feel happy, even if it seems to you she's taking over something that is really yours and not hers?"

Donna came in just then. I gave Susie another quick squeeze and she slid away. Donna came rushing to be hugged, too. I held her close for a second or two, smiling at Susie over our little guest's head.

LATER THAT EVENING, I was telling Dan about the episode as we stretched out in lawn chairs in the back yard. I almost stopped when Karen joined us, but she's quite a sensible youngster and I was pretty sure I could trust her not to talk where she shouldn't.

"How about it?" Dan asked her. "Is having Donna here beginning to get on people's nerves?"

"No-o. I'm getting a little tired of being out of my own room, but I can stand it. It's little enough return for all God does for me." She spoke simply and directly, but she must have felt our surprise. We all feel things like that in our family, but we seldom say them except when we are having our family devotions. In fact, that's one of the advantages of having a special time for prayer and for saying the things we are likely to cover up with a flippant remark at other times.

"Well," Karen went on, a bit defensively. "That's what we say in classes at church, so why shouldn't we say them at home? Pastor Sym says we ought not to be so shy about saying what we think, because maybe it's what someone wants to hear."

"He's got a good point," Dan nodded. "So long as we mean it and it doesn't get to be just a lot of pious words. I guess that's what bothers most of us, that it might just be words."

"GOLLY!" KAREN BEAMED "Vacation school is keen this year with Pastor Sym. We use the book, but we get into all sorts of discussions, too. He lets us say anything we think, so long as we're really thinking and wondering and not just acting smart like some kids do."

"Then he tells you what he thinks?" Dan asked.

"Well, sort of. Only he makes us think it out for ourselves. Like what is the purpose back of the stories in the Bible. We had a real hassle the first day about the Garden of Eden. You know, the Bible's a lot more interesting to study than you'd think!"

WORSHIP NOTEBOOK

I WONDER HOW MANY of our churches used red paraments last Sunday. June 24 in the calendar of the church is the festival of the Nativity of St. John the Baptist, and according to the rubrics of the Common Service Book (*page 295 of the music edition*) has precedence over the observance of the Fourth Sunday after Trinity. Thus, if our parishes follow the Common Service Book, pastors last Sunday were wearing red stoles. Altars, pulpits, and lecterns were dressed with red paraments, and worshipers heard the propers (page 122) which commemorate the Baptizer.

This is the way it should be. I suspect that in too many of our churches the day passed unnoticed. It is just too much trouble to change paraments and vestments and to get people to turn to a portion of the service book with which most of them are unfamiliar. Instead of affording church members with an appreciation of the person and work of the *first St. John,* most of us heard sermons based upon Romans 8 or Luke 6.

THERE'S A LOT to be said for the observance of saints' days. The Reformation successfully weeded out a lot of paganism from the church by curtailing the number of such observances. For the most part, we feel that their action was satisfactory. To commemorate a host of figures whose place in the church—not to mention their existence—is open to debate, had the effect of cluttering the Gospel with all sorts of pious legends and thus opening the door to superstition. Men must see Christ, not a legend.

In the Augsburg Confession (Article XXI) we read, "Of the worship of saints they (the Lutheran churches) teach that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling . . . But the Scripture teaches not the invocation of saints, or to ask help of saints, since it sets before us Christ, as the only Mediator . . ."

THE REFORMERS wisely recognized that Christ could be seen in those whose lives He had touched, particularly those who had spent years in his company. Saints' days were not therefore ripped out of the Lutheran observance, as happened in some sections of Christendom. Instead, the old calendars were examined carefully. Where the commemoration was founded upon biblical witness, the day and its celebration were retained.

Some of the churches went so far as to retain also those days which were related to prominent saints of the early church. Thus, for example, the observance of St. Laurence's Day is still kept in many of the calendars of the church in Germany. But whatever the decision, it was the desire of those who prepared the calendars that these annual commemorations would provide worshipers with an appreciation of how Christ lives in his saints.

In the Common Service Book there are thirteen days which commemorate Apostles and Evangelists, two of whom, St. John and St. Matthew, fall in both categories. In addition there are the observances of St. Stephen, the Nativity of St. John the Baptist, St. Michael and All Angels, All Saints, and, if one considers

it a commemoration of the work of the Reformers (as the second collect for the day would infer), the Reformation.

Because two other days on our calendars relate specifically to the mother of our Lord, the Annunciation and the Visitation are generally considered to be saints' days also. The new Service Book and Hymnal of the Lutheran Church will add another: the Festival of the Holy Innocents on Dec. 28 to commemorate the unnumbered and unnamed children slaughtered by King Herod.

IT IS THE PURPOSE of the church's calendar to provide faithful Christians with a continuous representation of the life of Christ in this world, first as the Jesus who lived in history, a man of Galilee, and secondly as the Saviour who lives in the life of his people. From Advent through the Ascension is the first part. From Pentecost to the end of the Trinity Season is the second. Thus, in a very real sense, Christ lives again on the earth, as a babe in Bethlehem, as a boy of twelve, as a teacher and healer, as the victim of a most cruel death, as a risen and victorious saviour and guide.

This should be enough to move the hearts of men. In added support the saints' days are added, and men are enabled to behold the lives of those who were touched by Christ.

Consider the saint whose name was to be commemorated last Sunday. He was a preacher. This we know, for during the Advent Season the figure of John the Baptist looms before us. "Prepare ye the way of the Lord," he cries. But is preparation only to be preached during Advent? What about on warm Sunday mornings when families would like to drive to the seashore or the mountains? What about those who cut lawns or wash cars? Isn't St. John's message even more applicable when it is easy to forget church?

So in both the introit and the epistle are we reminded of the message he preached.

But St. John was also a witness, and as the Collect for the day indicates, it was he who first proclaimed Jesus as "the Lamb of God which taketh away the sin of the world." We dare not take Christ and keep him to ourselves.

SO WE READ a portion of St. Luke's Gospel which is seldom if ever read at the services of the church. Here is the tale of the aged couple whose lives are suddenly to be brightened with the birth of their child, of a father-to-be who doubted the word of the Lord, of a name given by the angel, and in joyful thanksgiving the beautiful canticle, the Benedictus, which has become part of the church's early morning service. The Gospel for the day closes on a simple note: "And the child grew and became strong in the spirit, and he was in the wilderness till the day of his manifestation to Israel."

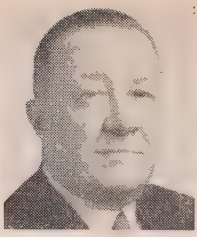
The commemoration of St. John's Nativity ends at that point. But who can think of this dauntless witness without remembering the rest of the story. Is it any wonder that our blessed Lord said of him, "Among those born of woman none is greater than John."

People today want heroes. If it isn't Mickey Mantle it's Perry Como, if not Marilyn Monroe then Tenley Albright. My children know by heart the now-familiar strains of the Mickey Mouse Club song. The Lone Ranger and Superman are familiar signposts on their road of life. Is it too much to ask that the church draw upon the treasury of its past and make new heroes for this age, heroes whose lives were touched by the Cross?

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Chaos at home

QUESTION: Leonard and I have been married for eighteen years. We have two daughters, sixteen and fourteen. Len is away most of the time and when he is here he gives me no attention. He is very disrespectful and unloving to me and through the years he has encouraged the two girls to disregard me and mistreat me. He has taught them to regard me as a domestic drudge—all this despite the fact that I am a college graduate, have been a good mother to my children, and have held several responsible positions.

A situation which is a special worry to me is that whenever Len comes home he pays extraordinary attention to the older daughter. He talks and behaves toward her more like an ardent but irresponsible suitor than a father. She does many things to attract him, and does all this in spite of the fact that she has a regular boyfriend, of whom Len is jealous. I am scared about what may happen next. In the midst of all this, both refuse to talk about the situation, and Len refuses to see any minister.

REPLY: The father-daughter behavior is completely out of order—reprehensible in the highest degree. To deal with such a situation through correspondence is impossible. Since Len refuses to discuss the matter with you and will not talk with your pastor, get in touch with your local welfare and counseling agency, the name of which I am sending you. Follow their advice, and make no move that would break up your home until every possible remedial measure has been tried.

Forbidden

QUESTION: Donald, eight years old, has been brought up in the Lutheran church. He has joined the cub scouts which meet in another church near his home. He loves it, and has invited his playmate, Carroll, almost eight, to join as soon as he is old enough. But Carroll has been reared in the Roman Catholic church and delights in telling Donald that as a Catholic he cannot enter a Protestant church.

Now Donald, who is a very serious child, wants an answer as to why Carroll cannot come to his church or any other Protestant church. He keeps asking his mother "Why?" What answer can be given without creating bigotry in his mind?

REPLY: Tell Donald that in the Roman Catholic church there are many fine people—children, young people, and grownups. We have them as friends, and ought to respect and love them as we do others. Explain that while in our church authority resides in the congregations and we select our own leaders, directly and indirectly, authority and control in the Catholic church is from the bishops and an organization headed by the pope.

The members of the Catholic church have no voice in the selection of their leaders, but those leaders (bishops and pope) exercise considerable control over them. Catholic people do not have the freedom which Protestants have. They are forbidden to attend services in Protestant churches, and cannot do anything about this restriction. We should show good will and kindness, but be loyal to our own church.

Modern Man and the New Testament

Theology of the New Testament. Volume II. By Rudolf Bultmann. Translated by Kendrick Grobel. Scribner's. 278 pages. $4.

Bultmann is a brother to every pastor who labors to make the Bible and Jesus Christ come "alive" in the pulpit, in visitation and in the counseling session. No problem is as crucial or difficult as that of the relationship, or lack of it, between the strange world of the Bible and modern life.

Whether or not there is a "religious revival" today, the Bible is not being widely read. Its language and thought-world are foreign to scientifically conditioned moderns ("I try to read the Bible, Pastor, but I just can't understand it!"). Suggest a "living faith in Jesus Christ" to youth, or an inquiring adult who long ago forsook traditional Christianity, and a furrowed-brow reply shoots back, "but *how?*"

And where does the New Testament, to say nothing of the Old, speak a definitive word on war, economics, segregation, alcoholism, delinquency, divorce, and so forth? To those eagerly listening for a trumpet sound from the Lord, there is often a confused muffle. The traditionally orthodox somehow settle the matter by abandonment of inquiry and recourse to a nebulous "faith" of assent ("I believe what the Bible says!") to texts often meaningless for modern life.

Bultmann, saturated with biblical, patristic, Hellenistic, and gnostic erudition, digs into the problem. In this volume he strips down the basic ideas of the Johannine, Pauline, and related "theologies" to lay bare the *kerygma,* the essential message which he believes is the existential, life-related truth centering in the historical person of Jesus Christ. He cannot be dismissed as a mere "shallow liberal." He brilliantly redefines traditional words (way, truth, life, faith, love, light, Word) and probes through traditional, nonscientific, gnostic "myths," to lay hold on the heart of God's "salvation-occurrence" in Jesus Christ underlying New Testament theological thoughts.

To Bultmann "salvation" does not come by simple assent "objectively" to the truth of New Testament theology. We must "reconstruct" the New Testament writings "under the presupposition that they have something to say to the present" in the "act of living, i.e., as explication of believing self-understanding" (what the reviewer considers to be the purpose of preaching). New Testament theological thoughts "can claim to have meaning for the present not as theoretical teachings, timeless eternal truths, but only as the expression of an understanding of human existence which for the man of today also is a possibility for his understanding of himself."

Theologians must determine the validity of Bultmann's labor, but pastors must continue to wrestle with the problem he attacks. The task is not easy. Ministerial groups, often puttering with less crucial matters, could profitably study both volumes of Bultmann's New Testament theology. Bultmann is trying to help us find the missing link between the "Gospel" of the New Testament and modern man who, when he reads or hears the words of the Bible, doesn't understand them, and if he does understand them, doesn't believe them. CHARLES J. HARRIS

Miami, Fla.

Norway's Layman Evangelist

Pulpit Under the Sky. By Joseph M. Shaw. Augsburg. 250 pages. $3.50.

Lutherans with Norwegian heritage have long felt the need of a biography in English that would introduce to the larger Christian fellowship the life and works of Norway's early nineteenth-century lay preacher, Hans Nielsen Hauge. It was he who, after years of spiritual struggle, broke through his intellectual acceptance of his Lutheran faith

to a life of complete commitment to his Lord. He, the unschooled farmer's son, upset the Church of Norway by becoming more concerned over the souls of his friends and fellow countrymen than many of the official pastors. He, the timid, retiring youth, left his home to preach the gospel of salvation to all who would listen. He, who was ever loyal to the Church of the Augsburg Confession, stressed the importance of repentance, conversion, discipleship, and sanctification. He, who had never studied theology at a university, insisted that the "order of salvation" be made clear to all. He, the patriot, dared defy the old Conventicle Act of 1741 which forbade lay preaching and suffered the consequence—years of imprisonment.

The farmers of Norway as well as some city dwellers responded to Hauge's message. Some went overboard, becoming so "spiritual" that they neglected their farms and business. Thus Hauge's followers unwittingly became responsible for some of his persecution. Time and again he was arrested for "disturbing the peace" of communities by his preaching. His last imprisonment, ordered by the Danish government, was prolonged for ten years during which period his health was ruined.

The people of Norway were in need of Hauge. The Reformation, imposed upon them by the act of a king, had never been a people's movement. Many of the parish pastors preached orthodox sermons that were lacking in warmth and practical application. Other pastors trained in the new rationalism were upsetting the faith of those who had been thoroughly instructed in Luther's Catechism. In this setting, Hauge's biblical preaching, which stressed ethical living, satisfied their spiritual hunger. It also encouraged a growing democracy and a desire for independence from the Danish crown. Hauge's business enterprises and his model farms were a challenge and aid to the peasants who were being forced to accept a new monetary economy in order to pay the burdensome taxes.

Hans Nielsen Hauge was worth a biography and still is. Although *Pulpit Under the Sky* shows evidence of thorough research and a great appreciation of Norway's lay revivalist, it falls short of the literary standards that make biographies live. It also presupposes that the reader has considerable background knowledge in the history of the Norwegian church.

The most valuable part of the book for me is the appendix, which includes two well-translated writings of Hauge. Hauge of Norway deserves our recognition and study in a day when lay evangelism is uppermost on our church calendar.

MERCIA BRENNE BACHMANN
Berkeley, Calif.

First Protestants

History of the Moravian Church. By Edward Langton. Macmillan. 173 pages. $3.

The subtitle of this brief study of the Moravian Church by a non-Moravian indicates its special interest: "The Story of the First International Protestant Church." Beginning with John Huss the author traces the geographical wanderings of the Moravians from Bohemia to Germany to England to America. Persecution made of the Moravians a missionary group by scattering them throughout many nations of Europe and the western continent.

Of special interest to Lutherans is that period of Moravian history when, as exiles in Germany, they enjoyed first the hospitality of Count Zinzendorf and later his leadership. Development of the Moravian Church in the United States, after its planting, is so briefly reported that for all practical purposes the history takes us only to 1800. The author, while emphasizing the importance to Moravians of their distinctive "discipline," nowhere describes it or the theology upon which it is based. In these respects the study appears incomplete. Its style, however, is engaging, making it a readable introduction to the Moravian Church. The volume is made attractive by fine illustrations and good type.

WILLIAM C. BERKEMEYER
Bethlehem, Pa.

SYNOD CONVENTIONS

By mid-June all but two of the United Lutheran Church's 32 synods had completed their 1956 conventions. Western Canada and Icelandic synods were scheduled to meet in early July.

Without exception convention attitudes had been optimistic. Reports indicated new records, especially in benevolence giving and in the development of home mission work. Debate seemed to gravitate around a trio of subjects—higher education, proposed changes in the ULCA's ministerial pension set-up, and the inevitable adoption of higher budgets.

Enthusiastic reports about the evangelism mission were heard at most conventions. "Where will we find pastors to care for all these new members?" some delegates asked with concern.

CANADA

First Church, Pt. Colborne, Ont., June 4-7

By NORMAN BERNER

By a vote of 101 to 21, the synod approved an agreement of affiliation between Waterloo College and a new non-denominational college of science to be established on the present campus.

Approval was moved by Dr. Nils Willison, first graduate of Waterloo Seminary and former president of Saskatoon Lutheran College and Seminary. "We are not compromising any principles," he declared, "but are simply moving a university closer to us."

Leading the opposition was the Rev. Paul Eydt, Kitchener, who asked to hear "some voice of real academic authority on this matter . . . I believe that we will ultimately control only our seminary, and lose the college."

The general feeling of the delegates was summed up in the comment of President A. G. Jacobi, "I still have fears about the whole matter, but they are not as strong as they were."

When the new college has become firmly established, it will take the name of Waterloo University and Waterloo College will be federated with it. There will be a single administrative president, with some sharing of activities and facilities between the two schools. Each, however, will be under the control of its own board of governors. For the present, Waterloo College will continue its affiliation with the University of Western Ontario.

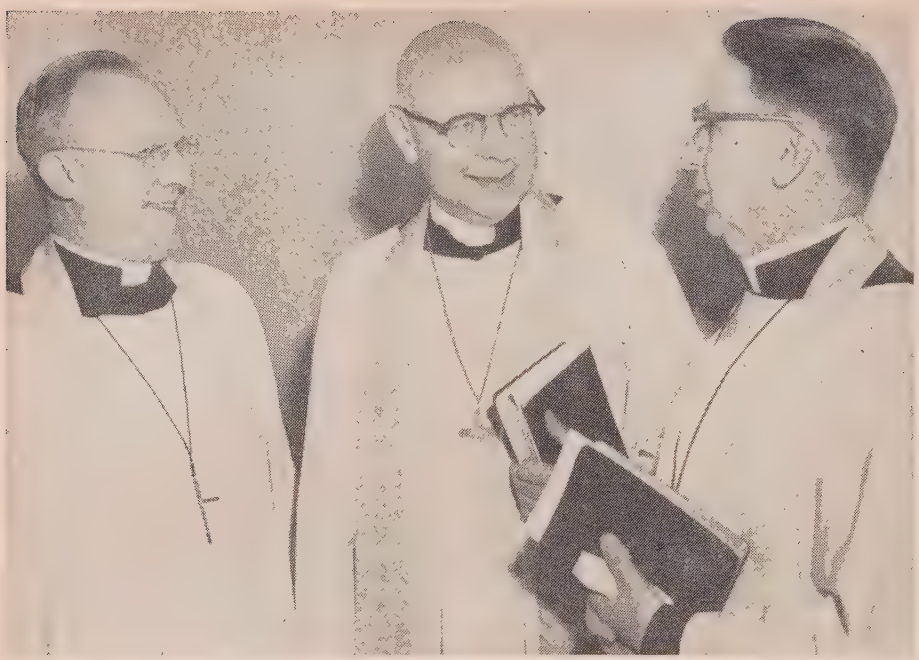
The administration building at Waterloo College, erected only two years ago, is already taxed to capacity. Additional facilities are needed to satisfy the growing demand for higher education in the Kitchener-Waterloo area. Since the new college will be nondenominational, it will be eligible for government grants for building and operating costs.

Statistician O. T. C. Stockmann noted that the synod was continuing its steady upward climb. In 1955 there were 127 congregations with 52,427 baptized members. Four new congregations were received at the convention: Reformation, Kitchener; Our Saviour, Lachine; St. Luke, Ridgeway; and Martin Luther, Toronto.

Apportionment giving rose 12 per cent in 1955, to a total of $224,173. The 1957 budget was set at $332,688—$12.50 per communing member. A stewardship Sector Project was endorsed for 1957.

A sharp debate and a series of amendments greeted the report of a special committee on licensure which recommended that the synod should "not commission lay persons to preach or perform ministerial acts except in cases of necessity to meet a temporary emergency and when expressly authorized to do so by the president of synod." It was finally sent back to the committee

Another special committee recommended that "the matter of participation by the



Delegates to United Lutheran New York and New England Synod convention met in First Church, Albany, oldest ULC congregation (organized 1649). Pastor Morris Skinner (right) welcomes Synod President F. R. Knubel (center) and Secretary Paul White.

clergy of the Canada Synod in religious education in the public schools should be left to the discretion of the individual pastor." This was agreed to, along with the instruction that "should the government introduce the teaching of religion into the high schools" the committee should "try to influence the government to establish the release-time system, and to have religion taught on a purely confessional basis."

The convention approved a recommendation of its pension committee to "give intensive and exclusive promotion to the ULCA Contributory Pension Plan," but defeated a second recommendation that would have closed its own plan for any new contracts after Dec. 31, 1956.

Home mission activity is proceeding at high speed but is in danger of being slowed down through lack of men and money, warned President Jacobi. Four fields are approved, but there are no developers.

ULCA CONVENTION DELEGATES

CLERICAL: Walter Becker, Norman Berner, Harold Brose, Arthur Conrad, Edgar Fischer, Edward Heimrich, A. G. Jacobi, Karl Knauff, Eric Reble.

LAY: Walker Anderson, E. F. Badke, Eric Christiansen, Murray Corbett, Gerald Hagey, George Kraft, George Pennie, Alfred Schmidt, Harry Wiebusch.

NEW YORK AND NEW ENGLAND

First Church, Albany, May 28-31

By CLAYTON G. VAN DEUSEN

MOST VIGOROUS DEBATE was on the proposal to include U.S. social security benefits in computing minimum pensions for retired pastors in the United Lutheran Church. A

United Lutheran Church commission has recommended adjustment of minimum pensions on this basis.

Three of the seven New York and New England Synod conferences had requested the synod to express disfavor toward the plan. The convention voted almost unanimously to memorialize the ULC at its Harrisburg convention, registering its opposition to the plan which would, in effect, reduce any pastor's pension from the church by taking social security benefits into account.

THE CROSSING of racial lines, as well as the expansion of the church, was emphasized in the admission of new congregations and new pastors. Of the seven congregations welcomed (a new high for any New York Synod convention), one is an all-Negro church (All Saints', Boston), originally an independent Congregational Methodist Church. The entire congregation was instructed in Lutheran doctrine by the Rev. Arne Unhjem, pastor of St. Mark's, Roxbury, Mass. The Rev. Vernon E. Carter, pastor of All Saints', has pursued graduate study at the Philadelphia Lutheran Seminary. He was one of 22 pastors received into the synod—12 of them by ordination.

There was no discussion this year on the feasibility of dividing the synod. This subject has come up periodically, from several angles. With the executive committee finding substantial obstacles to the proposal, and making no recommendation for action, the matter has been closed for the present.

Dr. Henry H. Bagger, president of the Philadelphia Seminary, was the official representative of the ULCA. President F. R. Knubel gave the keynote sermon at the opening service. Ordinands were challenged to a fruitful and truly Christian ministry by Dr. Robert Weiskotten, preacher at the ordination service. Convention devotions were conducted by Dr. Henry E. Horn.

A DOUBLE ANNIVERSARY was observed—the 35th of the ordination of Dr. Knubel, president of the synod for the past 12 years, and also the completion of 25 years of service by Dr. Paul C. White, as the synod's secretary of religious education. For most of that time he has also served in the unsalaried post of synodical secretary.

Dr. Ernst Erickson was re-elected treasurer. He reported a new record in synodical receipts in 1955, when for the second successive year the synod remitted 100 per cent of its benevolence apportionment to the ULCA. The treasurer handled a total of nearly $1,200,000 during the year, in addition to $100,000 in the revolving fund for congregational work.

It was reported that income for the first four months of 1956 had trailed far behind the substantially increased budget. For that reason, the executive committee recommended rescinding the 40 per cent-plus increase budgeted this year for the three educational institutions supported by the synod. The resolution was withdrawn, however, and the committee was empowered to make a special appeal in the fall if a threatening deficit exists then. A record budget of $1,293,711 was adopted for 1957.

The Evangelism Mission came in for enthusiastic testimony by individuals who had participated in it, with a presentation being made by Regional Director Walter Bock. The Sector Project, which is pending in areas where it will not conflict with the Evangelism Mission, is anticipated as a substantial help in the stewardship program of congregations of the synod.

ULCA CONVENTION DELEGATES

CLERGYMEN: Frederick R. Knubel, Paul C. White, F. Eppling Reinartz, Alfred L. Beck, Russell S. Gaenzle, Ralph W. Loew, Edmund A. Steimle, Martin J. Heinecken, Walter E. Bock, Eugene C. Kreider, David G. Jaxheimer, Arthur W. Hergenhan, Melvin E. Yearke, Clayton G. Van Deusen, Paul J. Strenge, Paul E. Henry, Walter J. Bielitz, Charles D. Trexler, Jr., Leonard R. Klemann, Herbert N. Gibney, Franklin D. Fry, Ivan L. Sterner, Oliver W. Powers, Gordon E. C. Hohl, Paul C. Reisch, Henry Cornish, Franklin Schweiger, Luther Freimuth, Carl Strobel, Louis Golder, Wilfrid Schmidt, Ernest C. French, Edward T. Goetz.

ORDAINED IN MARYLAND. A half-dozen men (one missing in picture) became pastors at Maryland convention, and 160 were ordained in other United Lutheran Church synods.

LAYMEN: Ernst S. Erickson, Edmund F. Wagner, Martin Gilman, David M. Delo, William Stackel, Hans P. Truenfels, Miller A. F. Ritchie, Earl Freese, Henry Endress, Herman Brezing, Howard Logan, Joseph A. Clarke, Paul E. Waltz, Henry G. Pfeil, Leland Hokerk, Burton Wilcke, Smith A. Patrick, Gustav W. M. Wieboldt, Fred Hauptmann, Jacob Becker, Herman C. Scheld, Fred Eggerstedt, Harold Wefer, Herman Gritz, Roger Lindgren, Henry Oberg, William Jansen, Charles Glock, Sheffield Farrelly, Ray Doell, Edward L. Schaefer, Arthur Levine, Andrew Strohrer.

OHIO

First Church, Findlay, May 21-24

By E. RUDOLPH WALBORN

THE CONVENTION advanced through eight business sessions without high peaks of emotion or the tangle of parliamentary procedure which sometimes distinguish synod meetings. But it could be called a convention of "firsts."

From an attendance standpoint it represented the largest delegate registration, partially accounted for by an increased number of lay delegates provided by constitutional changes a year ago, when every congregation, rather than every parish, was given the privilege of representation by a lay delegate. A dozen years ago convention attendance was less than 300.

ANOTHER FIRST was a million-dollar budget adopted for 1957. Last-minute additions to a budget proposed by the executive board brought it to $1,050,421, including $543,651 for ULCA apportionment, requiring a per capita of $13.15—40 cents more than in 1956.

An exciting "first" came when seven congregations organized during the year were received into the synod and their delegates seated. Mission Superintendent Albert H. Buhl was a little breathless when he introduced them—five of the missions had been organized since April 1. It was the largest number organized in a single year in the Ohio Synod. Thirty-two missions have been organized in the synod by the home mission

board in its thirty-six years of active work.

A final "first" came when two women were elected to the delegation to the Harrisburg convention: Mrs. Ralph Kreider, Seville, who had been elected a year before to the Board of Christian Education, as the first woman on a synodical board, and Miss Susan Hansell, former Luther League of Ohio secretary, and now a secretary in the synodical office.

THE SYNOD VOTED to invite the United Lutheran Church to meet in 1958 in Dayton. Dayton's Memorial Hall, now undergoing $750,000 remodeling, will provide meeting facilities for 2,500, with air conditioning and a stereophonic sound system. The convention met in Cleveland in 1946, in Columbus in 1936.

One "second" emerged in the convention's business when a $50,000 budget item for youth camp improvements was continued for a third year. Part will go for further improvements to Camp Mowana, part to purchase additional acreage there, but $24,800 is to be set aside for a second camp or summer synodical center. Although new cabins this year increase Camp Mowana's capacity by twenty-five each week, 1,800 registrations have already been received for the 1,600 places available.

Treasurer George L. Rinkliff, who was reelected for a three-year term, reported that 288 congregations contributed $1,076,674 to the synod in 1955, while in 1939, his first year in office, 277 congregations contributed $180,000.

OHIO'S GROWTH is not only dollar-wise, Statistician Dorner L. Keyser reported. Mr. Keyser was completing 22 years as synodical statistician and closing the work of that office, which will now be included in the duties of the director of stewardship and congregational life. When Mr. Keyser made his first report in 1934, the synod had 85,690 baptized members, 48,670 communing members; in his report for 1955 he showed 156,416 baptized members, 80,527 communing members.

Two pastors with 50 years' service also came in for recognition: Dr. Raymond R. Albert, West Carrollton, and Dr. Harry W. Hanshue, Xenia.

Two problems were passed to the synodical executive board by the convention. One concerns the provision of institutional care for retarded children. The second concerns the care of the aged. For 50 years Feghtly Home at Tipp City has provided for 13 aged women in the former residence of Mrs. Sara Feghtly, who in 1906 left the home, 392 acres of farm land, and other property amounting in all to about $70,000, to the General Synod as a home for aged women. In 1927 the home came under the control of the synod. Resources of the home have made it self-supporting and no apportionment money has been asked. The home has been improved and modernized and provided with an automatic sprinkling system but basically remains as a two-story, small-town residence. Now state inspectors insist that the home must be housed in a fireproof building. The home board asked the help of the executive board for this building problem.

DEVOTIONAL EMPHASIS at the convention was provided at the opening service with President George W. Miley's sermon on "Now We Live" and by messages of Pastor J. Louis Wolf, Lakewood, convention chaplain, on "Living the Life Transformed." Dr. Wynne C. Boliek, Greenville, South Carolina, preached the ordination sermon for 11 ordinands, and represented the ULCA.

ULCA CONVENTION DELEGATES

CLERGYMEN: George W. Miley, Franklin Clark Fry, E. Rudolph Walborn, Albert H. Buhl, Elmer E. Flack, Taito A. Kantonen, W. Carl Satre, Richard W. Powell, Walter E. Bradley, Fred C. Wiegman, Carl A. Driscoll, Joseph W. Frease, John F. Kindsvatter, J. Louis Wolf, William C. Zimmann, Edward A. Bary, Robert G. Binkley, James N. Fisher, T. Paul Laughner, Willard H. Borchers, August L. Schneider, Oswald S. Goerner, David S. Witwer.

LAYMEN: George R. Linkliff, Leo F. Schwerin, Clarence C. Stoughton, Roland C. Matthies, Roy E. Stroup, Walter C. Langsam, Leonard Echols,

Paul W. Reining, Dalton A. Young, J. Howard Culler, Kenneth E. Wray, Mrs. Ralph Kreider, Norman E. Bischoff, Carl D. Eberhart, Miss Susan Hansell, Dana Kreider, Edward W. Elsass, Donald L. Schrag, Levi P. Mumma, Andrew J. White, Jr., Kenneth L. Driscoll, Robert O. Hamilton, Philip Schaufele.

PACIFIC SOUTHWEST

Faith Church, Phoenix, Ariz., May 7-10

By LOUIS F. MERTZ

TWENTY-SIX PASTORS were added to the synod roll, nine by ordination, 16 by transfer from other United Lutheran synods, and one from the American Evangelical Lutheran Church. This record number reflects the rapid growth of the church in California and nearby states.

Eight new congregations were received: Church of the Resurrection, Canoga Park . . . St. Timothy's, North Highlands . . . St. Luke's, Walnut Creek . . . United Lutheran, Monterey . . . Streams in the Desert, Tucson, Arizona . . . Good Shepherd, Buena Park . . . Shepherd of the Hills, Sunland . . . Church of the Cross, Rialto.

Report of the statistician, the Rev. Henry Scherer, gave a comparison of 1955 figures with those of 1945. The number of congregations in the synod has grown from 46 to 94, baptized membership from 20,788 to 50,070, Sunday school enrollment from 5,367 to 18,878.

A SYNODICAL OFFICE of director of Christian education, to be established after Sept. 1, was approved. A two-year program of evangelism was adopted, following a stirring report by the Rev. Ross Hidy, regional chairman, on the missions already conducted in the territory.

Newly elected officers are: second vice president, the Rev. Frank Clutz; secretary, the Rev. John G. Simmons; treasurer, Carl Bell.

A graphic report of the work of the United Lutheran Church was given by Dr. Dwight F. Putman, Central Pennsylvania Synod president, who was the ULCA representative. Synod President Carl V. Tambert was the preacher at the opening session.

Convention Chaplain Lyle Burns, of Grace Church, Phoenix, spoke on "The Church As It Was Meant to Be." Dr. Gerhard Lenski of Pacific Lutheran Seminary presented Bible study on "Isaiah—God's Spokesman."

BY UNANIMOUS VOTE the synod resolved that all congregational money-raising efforts be scriptural; that synod seek to secure the assistance of the Lutheran Laymen's Movement in presenting the Sector Plan to congregations in 1957; that special needs appeal for 1957 will be as follows: $30,000 for California Lutheran Home for Aged at Alhambra — for construction purposes; $30,000 for Midland College expansion program; $12,000 for Lutheran Student Foundation Work in the synodical area; and $30,000 for a library for the Pacific Lutheran Seminary at Berkeley, California.

The general apportionment was increased from $12.50 to $13 per member for 1957 and congregations were urged to remit on an eleven-month basis.

Among visitors at the convention were Dr. Franklin Koch of the Board of Social Missions; Dr. Frank Brown, Lutheran World Action director in the ULC; Dr. Paul Dieckman of Midland College, and Dr. Vernon Stremke of the Board of Higher Education.

Three Pacific Seminary graduates were approved for ordination: Christian Thearle, North Hollywood; John W. Lindstrom, Van Nuys; and G. W. Taylor, Folsom, Pa.

PITTSBURGH

Thiel College, Greenville, Pa., June 4-7

By LUTHER E. FACKLER

THE BELL OF VICTORY—an old landmark and tradition at Thiel College—was rung; the convention applauded and cheered when Dr. Edwin Hodge, president of the board

of trustees, and Dr. Frederic Irvin, president of Thiel College, reported that the college's capital funds campaign has been oversubscribed. It is anticipated that $1 million will be subscribed during the three-year development program.

The bell of another victory was heard resounding in the meditations presented each day by Pastor John Pfahler, a polio victim, from his wheelchair. He reaffirmed his personal note of faith and trust in God. "I am more fortunate than those with less obvious infirmities, because of the sympathy and consideration immediately given to one in a wheelchair. I am going to God's school."

The convention voted to establish the office of full-time director of Christian education and youth work. Executive and parish education committees will arrange for calling a man.

Synod by a 4-1 vote approved membership in the Pennsylvania Council of Churches. For the first time the three Pennsylvania synods now hold membership in this council. Present to speak in behalf of the PCC was Dr. Dwight Putman, former president of the council and president of the Central Pennsylvania Synod.

Treasurer Schnur reported total receipts for 1955 were $1,055,653, thus permitting 106 per cent payments to synodical and ULCA treasuries. In 1957 for the first time the budget will be over $1 million. A study of contributions from 1939-1955 found that the ratio of congregational expenses to benevolence in 1939 was 5-1, while in 1955 it was 4-1. There has been an increase in per capita giving during this time from $21.85 to $66.

The membership growth of the synod is seen in the fact that the baptized membership has increased 18 per cent; confirmed membership 17 per cent, and communing membership 28 per cent from 1939 to 1955. The average congregation numbers 366 members.

Under the direction of the synodical Department of Evangelism a lay reader program will be put into operation as outlined by the Washington Convention in 1920.

CHAPLAIN IN A WHEELCHAIR. Pastor Pfahler led devotions at Pittsburgh Synod.

Lay readers will be commissioned and given the opportunity to preach in vacant parishes.

The crisis facing the church because of lack of ministers and other full-time workers was presented in three addresses by Dr. Vernon L. Strempke, representative of the Board of Higher Education. Cited was the shortage of 173 pastors in the ULCA and the need for 4,000 women workers in the next few years. In the synod only eight men were available for ordination. Twenty-five were needed to fill the vacancies and new congregations.

Introduced by means of favorite hymns sung by the convention, Dr. Clemens H. Zeidler, ULCA representative, presented the program of the church. Synod was reminded of the missionary zeal of men like William A. Passavant and David Earhart. At the LLM banquet Dr. Zeidler said, "The men of the LLM are in the forefront of the march of Christ's mighty army which is steadily forging ahead."

Social Security and pastors' pensions came up for lengthy discussion. The following memorial was adopted: "That the Pittsburgh Synod look with disfavor on the proposed plan of relating Social Security benefits to the present pension program of the church and would respectfully request the ULCA to defeat the proposal."

ULCA CONVENTION DELEGATES

CLERICAL: G. Lawrence Himmelman, L. Arthur Wagner, Kenneth H. Cornell, Dale L. Soderberg, Robert H. Thurau, George C. Vetter, Paul M. Ruff, Norman E. Kieffer, Luther E. Fackler, Herman J. Schmid, William W. Zundel, Ralph L. Erickson, H. Wahl Pfeifer, Reinhold K. Weber, Sheldon S. Schweikert, Edward K. Rogers, H. Paul Gerhard, Paul N. Schnur, Paul E. Daugherty, J. Paul Harmon, William C. Hankey, James N. Frank, George E. Little, Donald L. Houser.

LAY: William E. Pfister, Flavel Campbell, Charles W. Cable, Frank E. Leard, Franklin V. Bush, Roy W. Henrickson, J. Russell Barley, Emanuel A. Wagner, Julian V. Johnson, Mrs. E. F. Moyer, Ernest C. Morris, H. Wesley Henry, David B. Zundel, Arthur L. Martsolf, J. Clyde Cloman, Frederic B. Irvin, Carl E. Schnur, Roy H. Johnson, Robbin B. Wolf, Mrs. H. Wesley Henry, Ernest G. Heissenbuttel, Ira E. Keck, Walter C. Koehler, Robert W. Werner.

SLOVAK ZION

Slovak Church, Duquesne, Pa., June 4-7

By STEPHEN HURNYAK

WHILE PASTORS HELD their ministerial session, lay delegates enthusiastically discussed phases of the evangelism mission. The lay conference was led by Pastors Stephen Hurnyak and Andrew Tomo who told of their experiences from the recent evangelism mission of the South Greensburg area of the Pittsburgh Synod. Zeb Trexler, associate director of the Lutheran Laymen's Movement, contributed to the discussions. The united opinion of the lay delegates was, "We should have had this mission 25 years ago."

The unique feature of the evangelism mission as it affects the Slovak-Zion Synod is that all the synod's congregations have been assigned to ten other territorial ULCA synods. Result of this strategy is that two Slovak-Zion congregations in the New Haven, Conn., area and two congregations in the South Greensburg, Pa., area mission were glowingly successful as witnessed by all reports.

Laymen's contribution to the discussions at the convention was easily one of the highlights. ULCA representative was the Hon. Victor O. Wehle, a lay member of the ULCA Executive Board. Being from a small synod —the Florida Synod, which has successfully attained synodical and ULC goals—he incited and inspired the convention to higher aims in stewardship.

Another highlight of the convention was the presentation of Dr. George H. Berkheimer, executive secretary of the ULCA Board of Pensions, who explained aspects of the pension plan in relation to Social Security benefits.

A third highlight of the convention was the unanimous election on the first ballot of the present officers for a second two-year term. Re-elected are the Rev. John Zornan, Sharon, Pa., president; the Rev. John Shintay, New York City, secretary; and the Rev. George Churlick, Guttenberg, N. J., treasurer. Under their leadership, the membership and benevolent giving of the synod's 38-year history has come to an all-time high. Further growth was shown by admission to synod of another congregation, Holy Trinity Church, Stafford Springs, Conn., the Rev. John Drzik pastor, official endorsement of the organization of United Lutheran Church Women groups, and establishment of young people's spring retreats.

Deep concern was felt in the synod's shortage of pastors and students for the ministry.

ULCA CONVENTION DELEGATES

CLERICAL: John Zornan, Andrew Brndjar, George Roh, Imrich Vangor.

LAY: Stephen Hudec, John D. Zippay, Martin Cernek, John Knapp.

Work Has Started in Synod's Northernmost Area

By PAUL C. WIEGMAN

OMAHA—Missionary work began early this year in Valentine, Neb., near the state's northern border. The mission is being developed in an area which the developer, Pastor F. Walford Lau, called the "Sahara of the sandhills."

Reporting on progress of his difficult assignment, Pastor Lau said, "This is not just an uphill pull out here—it is practically perpendicular. United Lutherans are scarce, and the few that are here are profusely non-committal."

Some Lutherans, however, are helping the mission gain ground. Among them are a couple who bear the name of the Reformer, Mr. and Mrs. Howard J. Luther of Kilgore, and who made altar, pulpit, and lectern for the budding congregation. First service was held on Pentecost in the basement of an apartment building.

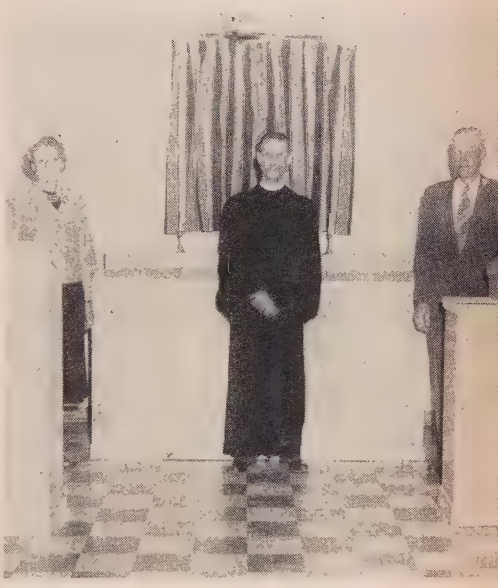
VACATION CHURCH SCHOOL at Salem Church, Ponca, Neb., had an enrollment of 103, and 25 full-time workers. Enrollment at Good Shepherd Church, Lindy, Neb., was 59, with 10 full-time workers.

BOB ERIKSEN of Hubbard, Neb., was "emissary by air" as he left by airplane to attend the synod's lay leadership training school at Camp Wa-Shun-Ga, Kansas.

LUTHER LEAGUES were guests at a youth rally held in St. Paul's Church, Grand Island, Neb., on June 3. The Rev. Paul de Freese, pastor of First St. Paul's Church in Hastings, was the speaker.

SUCCESS of the grace system is reported from St. Luke's Church, Fort Smith, Ark. No records of pledges are made. Members are asked to covenant with God what they want to give, says Pastor Chesmond Bade.

A RECEPTION on May 20 marked the Rev. Claudius E. Jensen's 25th anniversary of ordination in Our Redeemer Church, Omaha, Neb. Dr. W. H. Traub, of Kountze Memorial Church, Omaha, was guest speaker.



THE LUTHERS GAVE A HAND

Mr. and Mrs. Howard Luther with Pastor Lau before altar made for Valentine mission

The 20th anniversary of ordination was observed by the Rev. Clarence M. Alexander at St. Luke's Church, Emerson, Neb., in May. Dr. C. H. Zeidler, president of the Central States Synod, spoke.

MARYLAND

Planning Begins for Mission Of Carroll County Churches

By WILSON P. ARD

HAGERSTOWN—Although the evangelism mission for churches of the Westminster area is scheduled for the last week of February next year, planning was underway already last month. Over 50 persons representing 23 of Carroll County's 25 congregations at-

MD.: HAGERSTOWN . . .

tended the first meeting of the campaign's general committee.

Pastor Francis B. Myers, regional evangelism director, addressed the meeting, and briefed congregational chairmen on the purpose of the mission and methods to be used.

There is a vast field for evangelism in the area, Pastor Willis R. Brenneman of the Westminster Salem parish told the county ministerial association. In his "study of stewardship trends among county churches," he stressed that church membership gains have been lagging behind population increases. From 1940 to 1954, the county gained 22 per cent in population while church memberships increased only 13 per cent. Forty per cent of residents in the area are unchurched.

GOLDEN AGE CLUB unites senior members of Trinity Church, Hagerstown, at social gatherings. Pastor of church is Dr. Wilson P. Ard.

ST. MARK'S CHURCH, Hampstead, Pastor Russell E. Fink, was named winner of the Town and Country Church of the Year award for Maryland. St. Mark's was selected from 26 churches recommended from the 55 enrolled in the church development program.

Mr. and Mrs. John Prichard, St. Paul's Church, Frostburg, Pastor William J. Yingling, have sponsored a refugee family—Mr. and Mrs. Eric Podleiski and their two children. Another family is being sponsored by the Brotherhood of Christ Church, Hagerstown, Pastor R. Richard Summer.

Treasurer Virgil W. Doub reports receipts for apportioned benevolence of $170,160, or 35 per cent for June 1. Lutheran World Action netted $33,311, or 49 per cent.

ENROLLMENT in vacation church schools in this area is higher than last summer. The schools have increased 54 per cent over the last four years in the synod.

A RETREAT for the men of Trinity Church, Hagerstown, was held at Gettysburg Seminary, June 16. Features of the program were Bible reading and meditation, an address by Dr. Howard N. Bream, seminary faculty member, discussion group on evangelism, and a vesper service in the chapel conducted by Harold Y. Sandy, student assistant pastor of Trinity Church.

TWO FULL-TIME chaplains, Protestant and Roman Catholic, will be on duty after July 1 at the State Reformatory for Males, near Hagerstown, under the provisions of a law recently enacted by the Maryland legislature. For several years the Rev. R. Richard Summer, pastor of Christ Church, Hagerstown, has been serving as part-time chaplain.

CHURCH SERVICES are being conducted by Williamsport Methodist Church at a drive-in theater four miles south of Hagerstown . . . The Rev. Raymond M. Miller has resigned at Messiah Church, Baltimore, to become pastor of the Clear Spring parish. Since Pastor Miller served St. Paul's Church, Funkstown, before going to Baltimore, he is now returning to the area in which he has lived for ten years.

NEW JERSEY

Congregations Map Plans For Fall Evangelism Date

By RALPH I. SHOCKEY

CAMDEN—Plans for the ULCA evangelism mission in the Camden area were outlined for the 32 congregations by the Rev. Walter E. Bock, regional evangelism director, at a meeting in St. Mark's Church, Oaklyn, June 27. The Rev. Edwin E. Wisser, Jr., of Westville, is area chairman.

The mission will begin in the Atlantic City area, Sept. 16, under the leadership of the Rev. Charles F. Rinck, Jr., of Somers Point. The Rev. Harry M. Young of Maywood is director for the Jersey City area the week of Sept. 30. The mission will close with the New Brunswick area scheduled for Nov. 25 under the guidance of the Rev. Arnold J. Dahlquist of Cranford.

"Our combined strength has multiplied our responsibilities" was the sentiment of the Rev. Christian Hansen, as the first combined service of Trinity and Christ churches, Trenton, was held in Trinity Church, June 3. The uniting of the two churches establishes a congregation of 1,090 baptized members, the fourth largest in the Central Conference.

FORMER New Jersey Luther League president, Eugene Kelschner, was elected president of the Brotherhood of the New Jersey Synod at the meeting held in St. Mark's Church, Trenton. Mr. Kelschner is secretary of the national organization and field representative for the Refugee Service of the Lutheran Welfare Association of New Jersey. He was honored as "Lutheran Layman of the Year" by the synodical brotherhood.

UNSEASONAL SNOWSTORM failed to halt groundbreaking for 21-room church school building at St. Paul's Church, Mount Holly, N. J. Pastor J. Donald Schupp expects to build unit with volunteer help following same method used in building new church three years ago.

PLAN FOR UNITY got final going over at meeting of church councils of Christ and Trinity Churches in Trenton, New Jersey, merging this spring. Third from left in front row is Synod President Edwin H. Knudten. To his right are Pastors Christian Hansen and Ernest J. Hoh, Jr., of the churches.

NEW JERSEY . . .

A BEQUEST of $10,363 from the estate of Wroston W. Melick, former member of St. James' Church, Phillipsburg, will be placed in the educational building fund program of the church according to Pastor E. L. Ehlers.

GROUNDBREAKING for the $60,000 building of Holy Trinity Church, Magnolia, was held by the Rev. Walter Wrede, May 20. The unit is designed to seat 200.

The new $118,000 Calvary Church in Jersey City was dedicated June 17 with Synod President Edwin H. Knudten and Pastor Otto Schreiber participating. Dr. Schreiber observed his 50th ordination anniversary June 14.

Occupation of the Pitman-Glassboro mission field has been approved by the Board of American Missions and a developer has been assigned to begin work this summer.

SELLING the property of Grace Church, Phillipsburg, to an adjoining Roman Catholic church marks progress in the development of the largest Protestant church in the area.

The present buildings consisting of church, parish house, parsonage and sexton's house, were sold for $65,000 and will be applied toward the construction of a $300,000 unit to be located on a two-acre plot near the Warren Hospital.

Grace Church has the largest communing membership in the synod according to 1955 parochial records and has been under the leadership of the Rev. Warren S. Harding since 1954.

Grace Church, Phillipsburg, N. J., will stand here

Pastor Harding and councilmen survey future building site

OHIO

Flurry of Dedications Marks Progress of Building Plans

By E. RUDOLPH WALBORN

COLUMBUS — A congregation with the vision of a promising future dedicated a contemporary-style church in Youngstown last month which may become an educational building within five years.

The congregation, Zion Church, owns 20 acres in a fast-growing community. Dedicating the new structure, which cost $132,000 to build, there was already talk of a $300,000 worship center planned for the future. The congregation has previously lost two buildings by fire.

The building, opened May 13 in the presence of ULC Secretary F. Eppling Reinartz, contains a nave for 300 worshipers, Sunday school rooms, kitchen, and pastor's study. Pastor is the Rev. Donald F. Alber.

Two Toledo congregations completed educational units earlier this spring. St. Lucas, John E. Slater, pastor, dedicated a three-story church house which, with furnishings, cost $260,000.

The building provides 17,000 square feet of floor space. It is connected with the

CIRCULATION of "The Lutheran" passed the 180,000 mark in June, Dr. Henry C. Roehner (center) told Hamma Divinity School Professor Russell F. Auman (left) and Wittenberg College President Clarence C. Stoughton at the Ohio Synod convention. Ohio, with 28,000 subscriptions, has largest circulation of any synod. Dr. Roehner was originator of the synodical plan to promote circulation of the ULC's weekly news magazine, has headed synod's committee on publications and circulation of "The Lutheran" since 1950

church by a tunnel. The congregation has raised $128,000 through a self-directed financial appeal. Construction was provided, without competitive bidding, on a cost-plus basis by a member contractor.

Martin Luther Church, Toledo, Paul E. Becher, pastor, celebrated its 65th anniversary year by dedicating an educational unit. The new building replaces the original chapel of the congregation and consists of a basement and two floors with 7,600 feet of floor space. The cost was $95,000, with an additional $25,000 required for improvements to the church building.

In Salem, in the eastern part of Ohio, Holy Trinity Church dedicated a $90,000 brick-and-stone educational unit. Synod President George W. Miley and Pastor George D. Keister officiated.

With 1,676 registrations received in May for 1,650 places in Camp Mowana, the Ohio Synod youth camp near Mansfield, Director of Christian Education Richard W. Powell was confident that it will be Mowana's best season.

Jerry Schmallenberg, Hamma Divinity School student, will serve as program director during the eleven-week season.

OHIO'S NEWEST SYNODICAL BOARD, for stewardship and congregational life, exhibited its first display at the synod convention in First Church, Findlay, last month. Board President Elmer A. Lehman of First Church, Leipsic (left), and Director of Stewardship Leo F. Schwerin (right) proudly inspect material telling delegates and congregations about the opportunities for stewardship in the church and in the world at large.

Effective Development Program Earns Citation For Four Churches of St. Clairsville Parish

By ROBERT G. SANDER

JOHNSTOWN—A small rural parish comprising four congregations in the Bedford area was singled out last month as Pennsylvania "Town and Country Church of the Year." The award carries a citation and a $300 cash prize.

Announcements of the award was made to Dr. F. William Brandt, pastor of St. Clairsville parish, in mid-May. The parish had a communicant membership of 270 in 1955. Two of its congregations, Messiah Church, seven miles outside Bedford, and St. Peter's in St. Clairsville, were organized between 1790 and 1820. St. John's, Cessna, and St. Paul's, Imler, were formed just after the Civil War—in 1868 and 1869.

St. Paul's Church, Imler

Messiah Church, Bedford

The church development program is sponsored for the Middle Atlantic area by the councils of churches of Maryland-Delaware, New Jersey, New York, and West Virginia, in co-operation with Westminster (Maryland) Theological Seminary and the Sears-Roebuck Foundation.

Interdenominational in scope, it strives to assist churches in places of less than 5,000 population in conducting "the most effective ministry possible." The program contemplates the church's ministry on the congregational and community level, and its active concern for a better world. By singling out churches which made noteworthy progress in each of these areas, the sponsors hope to bring to the attention of a wider public "the achievements of churches which because of location or size might be overlooked."

In appraising progress made by competing churches, the evaluating committee considered the ministry to the unchurched, the way in which needs of various age groups

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

St. Peter's Church, St. Clairsville

were being met, and improvements made in the physical assets of the church.

The church's work in the community is judged by evaluating its contribution to the better understanding among church groups, its part in co-operative planning for weekday religious education, and the encouragement given to improve agricultural or industrial conditions in its area. The congregation's contributions "toward a better world" may include the aid given to overseas relief projects, and the study of the United Nations' role in furthering world peace.

The report submitted by St. Clairsville parish for the year April 1, 1955 to April 1, 1956 included items such as improvements made to all four church buildings, preaching missions, and church family nights, and organization of the United Lutheran Church women on a parish basis.

On the community level, a Boy Scout troop was organized. The parish participated in community Easter sunrise services both in 1955 and 1956, co-operated with other Lutheran churches of Bedford County in a leadership education school, a Reformation festival, and organization of a pastors' association.

Apportionment quotas for 1955 were met in full or exceeded by all the churches of the parish.

Pastor Brandt and representatives from the four churches received the award June 18 at the Rural Pastors' Conference at Pennsylvania State University.

Similar awards were made to churches in other states comprising the Middle Atlantic area. In Maryland the winner was St. Mark's Church, Hampstead (Pastor R. E. Fink).

Old Folks Home Appeal Inches Closer to Goal

By PAUL LEVI FOULK

YORK—Progress is being made in the fund campaign for the planned home for the aged, reports received early this month indicated. Cash and pledges had reached $420,000 at the beginning of June. At the end of March $383,150 had been the reported total.

Goal of the campaign is $550,000. Groundbreaking for the 60-room home with a 20-bed infirmary on Priority Road has been scheduled for early next year. Comple-

St. John's Church, Cessna

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tion date is expected to be in summer 1958.

SIX CONFERENCE MEMBERS were elected to positions in synodical work: Robert P. Menges as director of Gettysburg Theological Seminary; Mrs. A. G. Hancock as member of the board of synodical missions; the Rev. Harold J. Crouse and Ralph W. Hamme as trustees of Tressler Orphan Home; the Rev. David Menges as trustee of the National Lutheran Home for the Aged; and Dr. Harry L. Saul as member of the committee of ministerial education.

The Rev. Henry R. Spangler will retire from the ministry June 30 as pastor of Zion Church, Goldsboro.

The Rev. Roy L. Yund began work as first full-time pastor of the 190-year-old Quickel Church. Pastor Yund formerly served the Casebeer parish, Sipesville, Pa.

The Rev. Howard Smith became the first pastor to serve the divided Dillsburg parish which now includes Barrens and Franklin congregations. He was installed by Conference President Paul L. Reaser. St. David's Church of the West Manheim parish, the Rev. Russell Shilling pastor, observed the 205th anniversary of its organization. Pastor Lester M. Utz, Pittsburgh, a son of the congregation, was guest preacher.

A STATUE of Christ was placed in the main entrance of Union Church, York, the Rev. Paul L. Reaser pastor. It is the gift of the late Samuel B. Misenhelder.

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June 24-29 Bluefield, West Virginia
July 8-12 Elkins, West Virginia
July 15-20 Springfield, Georgia

the estate of R. E. Heusner. St. Matthew's Church, Hanover, received $60,000. Gettysburg Seminary was named as recipient of $60,000, and Tressler Orphan Home will receive an indefinite amount. Mr. Heusner was a long-time member of St. Matthew's Church.

NOVA SCOTIA

Effects of Evangelism Campaign Felt Throughout Synod Territory

By DOUGLAS A. CONRAD

HALIFAX—Effects of the evangelism mission held in the Nova Scotia Synod in April were felt in many ways, pastors reported last month. One result is that pastors are holding adult instruction classes in all Nova Scotia congregations.

St. Paul's Church, North River, is presently without a pastor and is being supplied by Dr. C. H. Whitteker, pastor of St. Paul's Church, Bridgewater. In the aftermath of the mission, Dr. Whitteker reports, 15 children were brought to baptism in the North River parish.

A LUTHERAN WORLD FEDERATION scholarship has been awarded to Waterloo Seminary graduate Donald Himmelman who will continue theological studies for a year in Germany. Mr. Himmelman, due to leave for Europe next month, is a member of St. Matthew's, Rose Bay.

LUTHER LEAGUERS of the Nova Scotia Synod met at St. Andrew's Church, West Northfield, for their annual convention. They drafted a program for 1956-57, and elected officers. President is Judith Kedy, Mahone Bay; vice president, Harold Acker.

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WARTBURG

Foster Addresses Graduates At Carthage Commencement

By ARNOLD H. KAITSCHUK

CHICAGO—"No matter what your religion, have tolerance for all and uphold the good. Our nation was founded upon freedom to worship God in accord with the dictates of the heart. Do not end at the margin, but aim at the infinite. Leave a spark in the stream of life. God bless you all as you leave here."

With these words News Commentator Cedric Foster closed his commencement address to 83 graduates of Carthage College on June 4. Seven of the class were from churches of the Wartburg Synod. Three received their degrees magna cum laude.

Loudest acclaim was given to Miss Alice Kibbe who will retire as head of the biology department at the end of the summer course. She had held the position since 1920.

The commencement sermon was preached by Dr. Leland Lesher, the baccalaureate by Dr. O. Garfield Beckstrand, both of whom had a daughter among the graduates.

THE GARNAVILLO, IOWA, area evangelism mission came to a close on May 4 with rallies in Garnavillo and Postville. The four participating churches sent 108 lay visitors to make 185 calls.

A realization of deepened faith was the immediate effect of the mission. Luther Leaguers and adults put their imagination to work to make the mission a success.

A League group gave a suit to a country boy who wanted to attend services but felt he was not properly dressed.

A. D. Roggman of Garnavillo made a four-by-eight-foot sign for the mission week by using his photographic enlarging equipment. Other congregations copied the sign.

Missioners were Pastors James Singer of Bloomington, Pa.; Andrew Swasko of Berwyn, Ill.; Walter Wittman of Chicago, and C. Carl Eklof of Dongola, Ill. The Rev. and Mrs. Robert Oberly, missionaries in

SYNOD CONVENTION CALENDAR

July

3- 6. Western Canada. Lutheran College and Seminary, Saskatoon.

8-11. Icelandic. Icelandic Lutheran Church, Vancouver, B. C., Can.

India on furlough, were guests; the Rev. B. F. Korte of Bellwood, Ill., served as missioner to the pastors. Pastor William Swarbrick is regional evangelism director.

—CHANGES OF PASTORATE—

CANADA

MOSHER, FORREST. From Normanby parish, Ont. To Arnprior-Northcote parish, Ont.

CENTRAL STATES

GOEDE, CARL H. From St. John's Church, Auburn, Neb. To St. Mark's Church, Valley, Neb.

IOWA

BIBLEHIMER, PHILIP C. From Zion Church, Gothenburg, Neb. To First Church, Newton.

EKLUND, MILTON A. From Oshkosh-Lewellen parish, Neb. To Sioux City, Morningside, mission developer.

NORTHWEST

BARTELS, ROBERT A. From Bethlehem Church, Billings, Mont. To Northwestern

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CHANGES OF PASTORATE . . .

Seminary faculty.

GABLE, WILLIAM H. From Holy Trinity Church, Tabor, Minn. Retirement.

JACOBSEN, GEORGE T. From First Church, Iowa City, Ia. To Holy Trinity Church, Minneapolis, assistant pastor.

PENNSYLVANIA MINISTERIUM

MOHR, LUTHER. From Trinity Church, West Hazleton. To Zion Church, Tamaqua.

VIRGINIA

DAVIS, WALTER C. From Parrottsville parish, Tenn. Retirement.

DECEASED

MRS. FANNIE L. BURGESS, widow of Dr. Ellis B. Burgess, died June 7 in Crafton (Pittsburgh), Pa. The 88-year-old widow of a former president of the Pittsburgh and of the New York Synod had been at Passavant Hospital, Pittsburgh, for the past six months. She leaves a son, Milton V. Burgess, of Pittsburgh.

Funeral services were held at St. Matthew's Church, Crafton, on June 9 by Pittsburgh Synod President G. L. Himmelman and Pastor Alvin E. Teichart. Burial was in Mount Lebanon Cemetery with Pastor J. Bender Miller conducting the service at the grave.

ELIZABETH EVANS STROCK, wife of Dr. J. Roy Strock, retired missionary and educator, died April 17 in Greeneville, Tenn., at age 73.

The former Elizabeth M. Evans married Dr. Strock in 1911 while he was serving as ULC missionary in India. Dr. Strock was principal of Andhra Christian College for 26 years, served as secretary of the ULC Board of Foreign Missions from 1943 to 1946, and returned to India as professor of Ranchi Theological Seminary before retiring in 1949.

Funeral services were held in Midway, Tenn., and Carlisle, Pa., by Dr. Walter C. Davis, Dr. John H. Fray, Dr. Abdel Ross Wentz, Dr. John Aberly, and the Rev. C. T. Sardeson. Burial was in Carlisle, Pa.

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CLEARWATER
ST. PAUL'S, Skycrest Elementary School
Paul M. Kinports, D.D., Pastor—Phone 32-0731
The Service, 10:45; Sunday School, 9:30

CORAL GABLES
ST. MARK'S, Bird and LeJeune Roads
W. Baxter Weant, Pastor—Phone MO 6-6700
The Service, 11; Sunday School, 9:45

DAYTONA BEACH
RESURRECTION, N. Ridgewood at Fairview Ave.
Douglas F. Wessell, Pastor—Phone CL 2-3992
The Service, 9:30 & 11; Sunday School, 9:30

FORT LAUDERDALE
CHRIST, 2417 NE. 18th Avenue
Charles F. Steck, Jr., Pastor—Phone LO 4-2228
The Service, 8 & 11; Sunday School, 9:30

GAINESVILLE
OUR SAVIOUR'S, 1835 NW. First Avenue
William C. Kaiser, Pastor—Phone FR 2-9795
The Service, 9 & 11; Sunday School, 10

HOLLYWOOD
ST. JOHN'S, U.S. Hwy. No. 1 at Buchanan St.
Robert E. Grefe, Pastor—Phone 2-5111
The Service, 9:30 & 11; Sunday School, 9:15

JACKSONVILLE
ST. JOHN'S, 1950 Silver Street
C. F. H. Krueger, D.D., Pastor—Phone EL 6-4545
The Service, 11; Sunday School, 9:30

JACKSONVILLE
ST. MARK'S, 3976 Hendricks Avenue
Paul K. Nordsiek, Pastor—Phone FL 9-9608
The Service, 8:30 & 11; Sunday School, 9:40

JACKSONVILLE
ST. MATTHEW'S, Cleck Street (Arlington)
J. D. Sheppard, Pastor—Phone EX 8-8580
The Service, 11; Sunday School, 9:45

MIAMI
HOLY TRINITY, 200 SW. 8th Avenue
Charles J. Harris, Pastor—Phone HI 6-1743
The Service, 11; Sunday School, 10

MIAMI
ST. PAUL'S, 3360 West Flagler Street
Carsten H. Ludder, Pastor
The Service, 9:30 & 11; Sunday School, 9:30

MIAMI BEACH
EPIPHANY, 9550 Harding Avenue
Luther A. Thomas, D.D., Pastor—Phone JE 8-6561
The Service, 11; Sunday School, 10

MIAMI SHORES
ADVENT, 10390 NE. 2nd Avenue
Ben D. Varner, Pastor—Phone PL 9-5145
The Service, 11; Sunday School, 9:45

NEW SMYRNA BEACH
TRINITY, 202 Riverside Drive
Joseph Huntley, Pastor—Phone 128
The Service, 11; Sunday School, 9:45

ORLANDO-WINTER PARK
ST. JOHN'S, Killarney School
William C. Schaeffer, D.D., Pastor—Phone 5-6522
The Service, 10; Sunday School, 9

PENSACOLA
ST. PAUL, YWCA Bldg., 911 North Spring
Frank A. Pelkonen, Pastor—Phone HE 8-0744
The Service, 11; Sunday School, 10

RIVIERA BEACH-LAKE PARK
ST. JOHN'S, Riviera Beach Theatre
Arthur P. Snyder, Pastor—Phone 4-1920
The Service, 11; Sunday School, 9:45

ST. PETERSBURG
CHRIST, Northeast High School
Robert G. Walker, Pastor—Phone 33-0650
The Service, 10:45; Sunday School, 9:30

ST. PETERSBURG
TRINITY, 5th Street at 4th Avenue, North
H. V. Kahlenberg, D.D., Pastor—Phone 7-6798
The Service, 9:30 & 11; Sunday School, 9:15

SARASOTA
ST. PAUL'S, 1702 Laurel Street
L. N. Schaeffer, Pastor—Phone RI 3-5893
The Service, 10:30; Sunday School, 9:30

TAMPA
GOOD SHEPHERD, 501 S. Dale Mabry Highway
George E. Cressman, Pastor—Phone 74-6341
The Service, 8:15 & 11; Sunday School, 9:45

TAMPA
ST. PAUL'S, 5103 North Central Avenue
Andrew F. Theisz, Pastor—Phone 32-4331
The Service, 8:30 & 11; Sunday School, 9:45

WEST PALM BEACH
FIRST UNITED, 320 Lakeview Avenue
Paul E. Arnold, Th.D., Pastor—Phone 8556
The Service, 8:45 & 11; Sunday School, 9:45

IN CONCLUSION . . . . . .

THIS IS A BIG YEAR for conventions—political and ecclesiastical. Starting with the first synod conventions in April and continuing until the United Lutheran Church adjourns in mid-October, the sound of the chairman's gavel is being heard throughout the land.

Political conventions deal mostly with personalities. The big question at Chicago and San Francisco in August will be, "Who's to be the candidate for president?" The parties will also adopt platforms and consider policies, but fewer people will ever hear of them.

Church conventions are different. Personalities are important, of course, but the major items concern policies and programs. Usually these come first and only afterward are the individuals chosen who can best carry them to completion.

BECAUSE OF THIS, delegates have a peculiar responsibility to try to understand the basic program of the church. This isn't always easy. Complicated theological considerations underlie some issues. Statements are often drawn up by people who have spent a lifetime deeply studying a subject. Then they can be amended at the convention by delegates who may only have read them hastily on the train to the convention city. It has even been rumored that delegates don't always read every word in the bulky pre-convention bulletins which are mailed to them.

As the ULCA meets in Harrisburg in October, about 680 delegates will be asked to make decisions affecting the more than two million members of our church. Delegates are free to act on each issue in accordance with their own convictions. Their prayerful consideration of weighty matters assures the Holy Spirit's guidance. Conventions rarely go far astray in making important decisions, but sometimes they do a surprising right-about-face. A subject that seems doomed to defeat can be lifted to victory by a few impassioned speeches.

SINCE THE DELEGATES have to act with so many people in mind, they ought to be as well informed as possible about the sentiment of the church on major issues. Some years ago one of the synod groups at a ULCA convention met to caucus before each session, to talk over matters coming up and to exchange viewpoints on the synod's attitude toward them. Some criticized this method, feeling that it applied official pressure to delegates. Others considered it highly proper, realizing that the delegates were not chosen because of their standing as individuals, but rather that they might represent the synod. A delegate does not speak only for himself. Sent by others and empowered to act for them, he must always keep their aims and purposes uppermost in mind.

By this time almost all delegates to the 1956 ULCA convention have been named. They can start pretty soon doing their preliminary homework about the big items confronting us at Harrisburg. Articles in THE LUTHERAN will describe some matters and ample literature is sure to begin its course through the mails in the very near future.

While delegates are keeping their ears to the ground, it's a good time for non-delegates to whisper into them. Anyone who has strong feelings about what the church ought to be doing should convey them to the nearest delegate or else forever hold his peace.

—ALBERT P. STAUDERMAN

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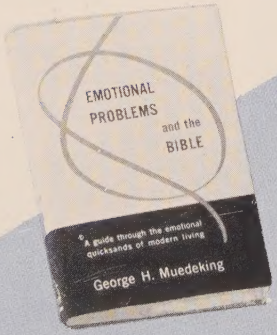

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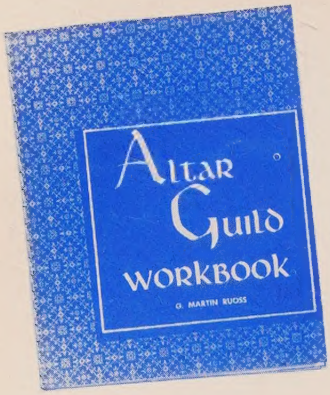

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